

World Call Cover Contest
Winner



Don Johnson

Here is the winner in our WORLD CALL Cover Contest!—a young artist of St. Louis, Missouri, a member of the Union Avenue Church of that city and a native of Alberta, Canada. He has had wide experience in the field of commercial art and is now turning that experience to good account in such ways as is evidenced on the cover page this month. We congratulate Mr. Johnson, ourselves and our readers upon the mutual benefits of this superb production.

Coming!

Good things galore! First there's the December number brimming over with convention news, intimate snapshots, gossip sidelihts—not to mention the features it will carry on our great benevolent work. And with it will come an illustrated sixteen-page supplement on our work in India, especially designed for the use of those groups studying that field this winter.

Watch out for that January number, too. It's going to contain surprises on every page and will be a fitting blast to herald the great country-wide WORLD CALL Birthday Party the week of January 18. (See inside back cover.) Don't miss these two great issues!

My, How the Child Has
Grown!

Bigger and better, we are making our bow at the Washington Conventions. "Blown-up" to four times its normal size, WORLD CALL is a delight and a curiosity to all who behold it, and conveys more graphically than can be put into the words the fact that, "WORLD CALL grows in the heart of the brotherhood."

WORLD CALL

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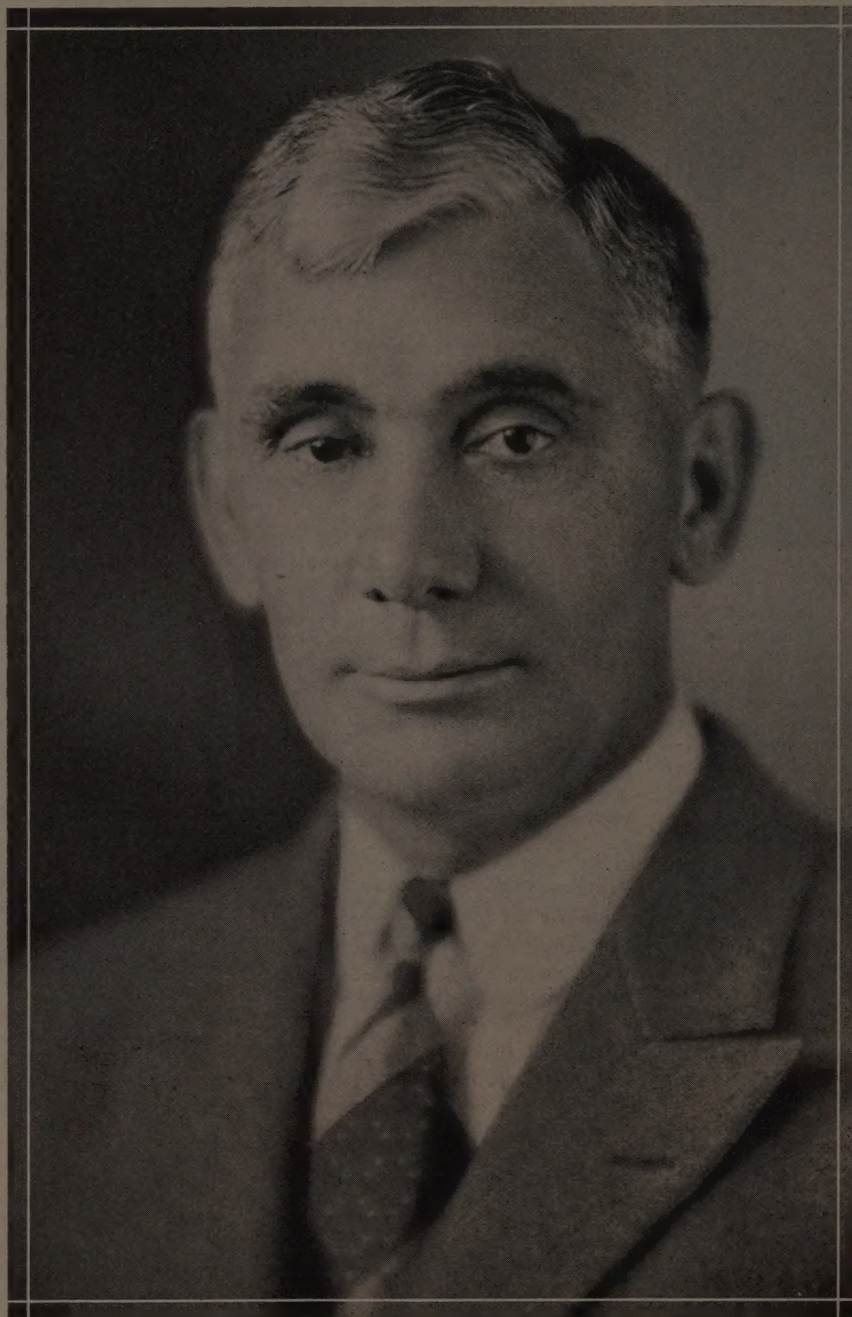
Number 11

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For those who are not able to see us at Washington, we are going on tour with the One Day Convention teams this fall, as the "fat lady in the circus" to fascinate our friends who hover about

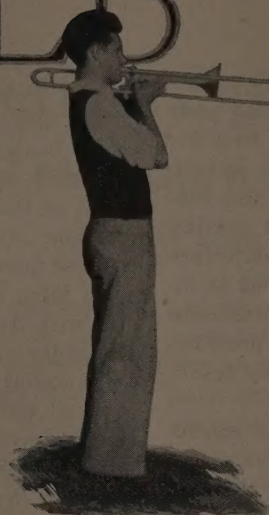
the exhibits. We will also be in evidence at the Pension Fund meetings this fall and will adorn the vestibule of every church celebrating with a WORLD CALL Birthday Party in January.



Frank L. Jewett

(See page 14)

WORLD CALL



VOLUME XII

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Sounding Taps for Crime

AT A MEETING of the New York Exchange Club recently, Dr. Benjamin F. Battin, vice-president of the National Surety Company, presented an estimate of the cost of crime and fraudulent transactions in the United States which he placed at \$7,500,000,000 annually!

The full calamitous significance of such a crime bill is not grasped until it is put over against a statement such as that made by Judge Lewis L. Fawcett, Justice of the Supreme Court of the State of New York, who says: "Society carries the heavy burden of criminality chiefly because of the lack of religious training of the youth. If all the children could be kept under the influence of the Sunday school and the grown-ups were active in some church, we could close our prisons and jails, instead of being compelled to enlarge and increase their number. . . . My experience of twenty-three years on the Bench in which time over 4,000 boys under the ages of twenty-one years were convicted of crime before me, of whom but three were members of a Sunday school, has satisfied me of the value of Sunday schools in the community in helping to safeguard it, to the extent to which Sunday schools exist, from the growth of criminals. In fact, I regard the Sunday schools, including those of all faiths, as *the only effective means to stem the rising tide of vice and crime among our youth.*"

Putting the two statements together at their full value there is only one conclusion that can be drawn. For failure, chiefly through indifference, to provide religious training for its youth, this country paid over seven billion dollars last year! On the cold basis of dollars and cents, that is the most costly display of idiocracy of which any intelligent people could be guilty. Although other circumstances enter into the picture, there is no reasonable doubt that lack of

character is the largest contributing factor to the wretched situation. In itemizing the \$7,500,000,000 loss, Dr. Battin says \$175,000,000 is due to forgery, \$200,000,000 is due to embezzlement, another \$200,000,000 is due to burglary and similar crimes, and most of the remainder is due to fraud in business transactions. What else is fraud and forgery and embezzlement and burglary but a lack of integrity, a lack of moral stamina, a lack of a sense of values, a lack of character?—the primary products of religious education.

IT IS a curious fact, however, that Christian people can look such a total situation in the face and yet hesitate over dropping an additional coin in the plate for a "program of religious education." The total giving of the churches of America to all causes in 1926 was over \$800,000,000 of which—a very generous estimate—the work of religious education might have received one-fourth. With this amount—\$200,000,000—44% of America's population was reached, leaving 56% without moral training from any source, which is a little more than half the number being cared for. Double then, and a little more, the amount being given for religious education, making the total amount \$500,000,000, and there is a glorious probability that a large part of the remaining crime bill of \$7,000,000,000 will be saved!

Figuring the value of religious education as a preventive of financial loss, however, is only one side of the picture. The gain in things which cannot be measured in dollars and cents is beyond calculation. Psychiatrists and social workers extol them for their value to a better society, but beyond that we who rate our spiritual experiences as transcending all others know that creating a sense of the presence of God cannot be computed.

Answering the Critics

PARALLEL with the appearance from the press of Stephen J. Corey's new book, *The Preacher and His Missionary Message*, WORLD CALL is inaugurating a series of articles similar in theme and supplementing in content the message of that stirring volume. The series has been planned in conference with Mr. Corey as he prepared his book and is intended to take up one by one the pertinent criticisms of the day bearing upon our missionary program, dealing particularly with those of a more timely nature than a permanent volume would allow.

The articles will be prepared in no spirit of controversy, but purely out of a desire to clear the air of current misconceptions on the part of both the general public regarding the foreign missionary program, and the leaders in that program regarding the attitude and desires of its friends.

The first article in the series is presented in this issue. It is written by Alexander Paul, oriental secretary of the United Christian Missionary Society, in an effort to clear the thinking of and present in an orderly way the facts to interested and missionary-minded people regarding the recent manifesto issued by the present Chinese government prohibiting the teaching of religion in schools in China. Turn to page 21 and read it carefully. This will be followed, probably in the next issue, by a timely article by Stephen J. Corey in answer to the superficial statement, "Look at India; we haven't scratched the surface."

And Still the Covers Came!

IT WAS several days after the dead line arrived for the WORLD CALL Cover Contest before the entries stopped appearing in their inviting and varied wrappings on the editorial desk each morning. From all parts of the country they came, representing fourteen states and as wide a variety of treatment of the theme of religious education as a fevered brain could imagine. Exceeding again as it did last year the expectations of its sponsors, the contest brought forth almost twice as many entries as were submitted in 1929. It brought to light an amazing array of talent, from both professional and amateur artists; it created widespread interest in the topic of religious education; and, last but far from least, it produced a splendid cover for this issue.

The judges spent a bewildered morning on Tuesday, September 30, selecting from the galaxy of entries the twelve best samples of the collection which were to be put on display at the Washington Conventions. Even harder was their task of choosing from those twelve the first prize winner and the three which were to re-

ceive honorable mention. Their final selection is a tribute to both their own splendid qualifications as judges and the ability of the winners. Don Johnson of St. Louis carried off the first prize with the drawing which adorns the cover this month; Mrs. Laura Queal of University City, Missouri; James E. Hamm of Akron, Ohio, and William Kraas of Indianapolis, received honorable mention. The covers submitted by these three are reproduced on page 7 of this issue, and, with the first prize winner and eight others, were on display at the WORLD CALL Booth in the Washington Auditorium at the conventions.

To all who participated in any manner in this contest, we give our heartiest appreciation. The judges were Rose Wright, artist; Virgil Sly, of the religious education department, and Bess Robbins White, of the WORLD CALL staff.

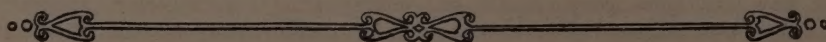
Once Forever

LIKE the satisfaction of the man who digs a well in the desert that will flow perpetually, or the one who plants a forest that will go on reproducing itself as long as sun and rain continue, is the joy of those who are bearing a part in the creation of the \$8,000,000 Fund to start the Pension Plan for our ministry. It will never have to be done again and its beneficence will increase from generation to generation.

This confidence in the future of the Pension Fund is based upon the experience of similar funds, upon exact calculations, and upon common sense. The way these funds have continued and grown is due, among other things, to the fact that their members cannot afford to stop paying their dues; they have too much at stake. Nor can the churches afford to quit bearing their part. Both their past investment and their future advantage constrain them to continue.

Those who must drink from the well will not fill it up. Those who look to the forest for fuel and health and building material for their homes will not start a forest fire.

Similarly, a permanent endowment for every permanent institution established by our brotherhood, at home or abroad, should be the watchword of the day. The education of our people through the establishment of the Pension Fund on this basis is invaluable. Surely we have learned after years of heartbreaking and stormy experience that no school, hospital, home or institution of any character should suffer the agony of being subjected to an uncertain income. Fitful, spasmodic support is a Damocles' sword to both the institutions and their harassed sponsors. Permanent endowments offer the only financially sound policy; it is not unreasonable to expect an intelligent people to adopt it.



War Is Declared on Spiritual Illiteracy!

A Young General Maps Out a Program of Action

By ROY G. ROSS

AMERICAN citizens have suddenly awakened to find themselves living in a society which, though rich in religious traditions, is almost completely secularized. I do not desire a place among those pessimists of today, who, like Emerson's Dr. Ripley, rub hands with delight and announce that the patient has a case of perfect apoplexy, for I believe in the inherent good intentions of both men and society; however, we do find ourselves today in a state of affairs that no thinking man pronounces ideal, though he may see the present as the doorway to a glorious future. Our current philosophy is mechanistic almost to the exclusion of religion. Our God is devoid of personality. Our religious observance (if we continue such) consists of spiritual "setting-up exercises," and many are too tired from other pursuits to exercise. The Bible and the spinning wheel are both preserved as symbols of noble tradition. Even the handmaids of religion—morals, ethics, ideals—are under fire, and a newer generation, untaught in this realm of life, unable to differentiate between valid and unjustified criticism, unable to separate the essential philosophy of the Christian life from trappings which are man-made and which might well be relegated to the scrap heap of superstition, malpractice, or gross ignorance—having no background or tools with which to think—finds itself in many instances, without faith, without conviction, without loyalties, seemingly disillusioned, confused, purposeless, cynical. *The lack of positive conviction which characterizes individuals, agencies, organizations, and even educational institutions today, while having grown out of an open-mindedness that was commendable, has developed an inertia which is deplorable.*

In this same hour we find a church which is all too often leaderless and impotent. Just at a time when our churches should be rearing a generation of members and teachers with leadership capacity who will face the present emergency and come forth with a positive message for childhood and youth worthy of the hour, we find our church schools oftentimes without leadership or in the hands of those who are of second-rate ability. Today America is producing college and university trained men in many times the number of twenty years ago. But what proportion of the children of your church, so trained, are now in positions of leadership and service in the church?

Today the doors of nations of the earth at which we knocked so persistently yesterday are open wide and whole continents await a Christian message. A host of ambassadors, consecrated, well prepared, stand ready

and eager to represent us. At the same time we have increased our material assets by billions of dollars. But where is the Christian lay conviction which will unite opportunity, men and money? As a church we seem to stand powerless.

A continuation of this condition would especially indict us Disciples of Christ as a people if we, who profess allegiance to New Testament example, neglect the primary method of Jesus, the teacher, while finding New Testament precedent for many modern enterprises of secondary importance.

What then is the imperative? It is the imperative for such a plan of Christian religious education as will follow our children from the inception of life to the rich years of maturity—saturating all the concepts and contacts of home, school, church and community with a Christian ideal, producing a church membership who see Christ as the greatest goal of life, who give, therefore, of leadership, time and money—who exercise their powers of Christian citizenship, not under necessity but in exercise of privilege.

THE educational needs among our churches today to make this possible are legion, but of these four cry aloud for special and immediate attention.

There must be a more adequate program of Christian nurture in the local church. I look forward to the time when our local church educational program will not be the chance product or synthesis of every conceivable type of propaganda, but a program incorporating the convictions of a great Christian people—a program which will prepare youth to meet the fundamental issues of life with Christian perspective—a program which will fortify the matriculating college student against every conceivable device of pure materialism or mechanistic philosophy. If we would have a better tomorrow we must write the ideals of tomorrow more effectively into the program of today.

Simultaneously with the program there must come a great emphasis on the training of an adequate local church leadership. Good tools are useless even in God's vineyard without intelligent and consecrated workmen. A great program for tomorrow will be useless without an adequate leadership.

Last year our brotherhood had in training 18,000 active and potential teachers and leaders. This was indeed a triumph but self-satisfaction becomes dissatisfaction as we recall that this is only about one-fifth of the total number touching the lives of our boys and girls.

Tomorrow there must be a renewed passion for extension. During the past decade we have been so smitten in conscience concerning the quality of our religious teaching and therefore so given to the improvement of method and technique, that we have neglected if not lost our passion for and the art of extending Christian educational opportunities to those not now so privileged. We have forgotten the great host of boys and girls not now touched by any Christian agency, a host which constitutes a serious indictment of American protestantism.

Recent statistics compiled by Dr. Paul Vieth of the International Council of Religious Education reveal that while there was a large increase in the percentage of the total American population in Sunday schools during the decade 1906-16, there has been an alarming decrease in this ratio during the decade 1916-26. We are not holding our own in the number of persons enrolled in the Sunday schools of America. If, then, we are right in assuming that very few of those not attending Sunday school are receiving religious instruction, this fact should lead us to question the ultimate victory of the church in Christianizing American life.

As a brotherhood we have shown an increase in church membership which witnesses to the effectiveness of our instruction, but our decrease in church school attendance does not augur well for the future. Tomorrow we must combine with our past emphasis on effective teaching, a more dynamic passion for church school extension whereby we transact our obligation both to our own childhood and the increasing millions who are now untaught.

TOMORROW there must be enlarged leadership service for the smaller church. Though the efforts made thus far have been worthy and fruitful, they have often been directed largely toward the aid of the upper average or larger sized church. The neglect of the largest churches among us would need bring no great cause for regret, for these churches could secure adequate and exclusive leadership of their own. There is cause for pause, however, if not regret, in the manifest neglect of the smaller rural churches in which our brotherhood predominates. While there is great need for the expansion of other established services, the first new money made available by the brotherhood for local church education should undoubtedly be used to provide leadership and an adequate program for this large group of churches, which are small in membership but mighty in consequence.

There are several fundamental principles which underlie the program that can meet these needs. To begin with, we must make the fullest possible use of available talent. There was a day when vision and wisdom in the field of religious education seemed to be the choice possession of a few. Today the situation is reversed. There are among us pastors, directors of religious education, church school teachers and superin-

tendents—choice spirits who have given much time and thought to the work of the Master Teacher. This great host must be mobilized, inspired, equipped and organized in the new crusade.

Tomorrow our churches must make place in their educational programs for every medium whereby the lives of childhood, youth and adults can be spiritually enriched. The Sunday church school is insufficient for the new day but still it remains central. Working with the Sunday school in this gigantic task must be the home, all the affiliated agencies of the church, the week-day church school, the vacation church school, the youth organizations, the missionary agencies, all of them so linked together as to form a great church educational program. It would indeed be a tragedy if in this hour of need, there were such lack of coordination as to lead to cross-purposes, duplication, gaps or waste.

TOMORROW there must be an unselfish pooling of brotherhood leadership personnel and resources as we face our common tasks. First, there must be full sympathy and cooperation between the local pastor and the department of religious education. And second, there must be thorough cooperation of all those brotherhood agencies which have been established to serve us. Organizational prerogatives must give way to character building imperatives. The State Society, the publishing house, the agencies of temperance, social welfare, and Christian Unity, all have a vital educational function to perform and the department seeks the contribution of each in the outlining of program, in the production of materials, and in its approach to the field—for the field is so vast that together we must stretch arms to comprehend it.

Especially is it essential that we who deal with local church education shall find full fellowship with our colleges, for the department can find adequate leadership for the local church enterprise only as it takes those well grounded in both Christian character and general culture, and inducts them back into the leadership of the church and community through careful study of the specific religious need of these local groups.

Alexander Campbell, in his address on "Common School," said: "It is also becoming more and more evident that notwithstanding all our sectarian differences, we yet have something called a common Christianity: that there are certain great fundamental matters—indeed everything elementary in what is properly called piety and morality—in which all good men of all denominations are agreed; and that these great common principles and views form a common ground on which all Christian people can unite, harmonize and cooperate in one great system of moral and Christian Education."

If such a statement could be made by one of the fathers of our movement in that day of sectarian bigotry, rivalry and selfishness, how much greater is the obligation to cooperation in this day when, retaining

our right to individual conviction, we can come around a common table to plan and build for the youth of today and the leadership of tomorrow.

All of us glory in the work of the International Council of Religious Education—the cooperative educational agency of protestantism in this field, and we are committed to its further development in areas of joint usefulness.

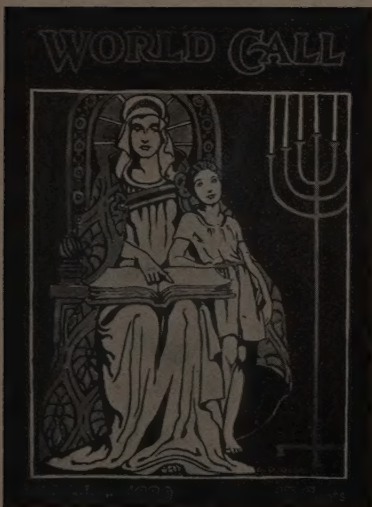
A fourth principle demands that we keep clearly in mind the fundamental place of missionary education in the religious education of childhood or adult. Religious education and missionary education are handmaids of the church which can never be separated. There can be no true religion without missionary passion or outreach. There can be no missionary passion or outreach without Christian faith and conviction. Neither religious education nor missionary education can progress alone for they are mutually dependent on each other for purpose and power.

During the past two years the departments within the division of education of the United Christian Mis-

sionary Society have been working cooperatively to the end of eliminating friction, duplication, waste and local church confusion. By the present plan the department of missionary education creates such materials in the field of missionary information as are essential to the work of our department. Thus we become an agency for supplying the local church with worthy materials, produced for us in this field by the department of missionary education. Our brotherhood is indeed fortunate in the leadership of Miss Joy Taylor and her associates who have attacked this problem so quietly, so unselfishly and yet so effectively.

We all recognize that preceding any new wave of missionary interest there must come a period of intensive missionary education. There is need for a greatly expanded service in this field but this also is not possible without increased resources. Given the present vision and ability of our leaders in this field plus a spirit of cooperation and such a working budget, and there is no computing the distance we can move forward in our program of kingdom extension.

Covers Receiving Honorable Mention in The World Call Cover Contest



Submitted by Mrs. Laura Queal, University City, Missouri

Submitted by James Hamm, Akron, Ohio



Submitted by William Kraas, Indianapolis, Indiana

Are Our Churches Educational

For Groups

By M. E. SADLER



Too long religious education has been looked upon as a matter of Sunday school work with children. Yet the church as a whole, with all of its interests and activities, is either educational or non-educational. If the main interests, activities and life of the church are non-educational, will the situation be much relieved by tacking on a few educational side shows, no matter if these side shows are known by the time-honored names of "Sunday School," "Christian Endeavor" or "Missionary Society"?

THESE is no more reason for using educational methods in developing the Christian life and experience of children than there is for using these methods for the total evangelistic program of the church or in developing Christian stewardship in the church or for the church officers and pastor to use these methods in all of their general activities. In other words, the religion of Jesus Christ can either be developed in the lives of people, young and old, through educational methods or it cannot. And there is no more reason for applying these methods to one phase of the life and work of the church than there is for applying them to all phases of its life and work. It is fundamentally illogical and unsound and more or less ineffective for a church to maintain a Sunday school if it does not believe in applying the principles of education to its evangelistic and stewardship efforts, to its social activities, to all of its worship programs and to every phase of its life and work.

In the thought of this article the "educational method" as applied to the development of Christian life and experience is identical with the method of Jesus in his life and work.

If we could free our minds of prejudice and approach a study of the life and work of Jesus with open minds and hearts, the great, fundamental characteristics of his method would become apparent. Doubtless everyone would agree to the following:

First, he took people where they were and led them gradually to the place where they should go. Not until he had lived with and taught his disciples many months and had come "into the parts of Caesarea Philippi" did he ask them to declare their faith in him as the Christ. Second, he taught his great lessons by using and interpreting the everyday problems and experiences of his followers. How keenly he analyzed

the various kinds of people by interpreting the ordinary experiences of a sower. Third, his teachings were directed toward life. Using and interpreting the everyday problems and experiences of life he always interpreted his teachings in terms of life and conduct, "Go, and do thou likewise." Fourth, he taught by example. So completely does everyone recognize the truth of the statement that it seems almost out of place to say that Jesus lived what he taught. He was what he taught. Some of his most difficult teachings were given by example. Fifth, he stressed life and conduct as the test of discipleship. "By their fruits." Sixth, he gave much of his time to the definite preparation of those who were to carry on his work. Many of his most important teachings were given just to the twelve. He loved people, and was always moved with compassion by their need, but it is perfectly plain that he did not depend upon the multitudes to carry on his work. His disciples were to be the "salt of the earth" and the "light of the world." Seventh, he used association in life and service as the effective channel through which his disciples should learn of him and his kingdom. They lived with him in a life which exemplified the Kingdom of God on earth.

WHENEVER the above procedures are followed, whether by the preacher in the pulpit or by the leader in the junior classroom, *there is real Christian education*. And conversely, when these procedures are not followed, no matter how strongly we may announce ourselves as educators, there is no real Christian education.

The following definite convictions are shaping the policies and programs of the department of religious education of the United Christian Missionary Society at the present time:

(Continued on page 10.)

Suffering From Side Shows?

For Leaders

By GLENN McRAE



Leadership training is a matter which the whole church must take seriously. It must not be regarded as something for a part of its leaders while others assume offices without any preparation. Leadership training must not be regarded as a process in itself, or as a process apart from the actual leadership of the church, but rather it should be looked upon as guidance in the process of leading. When these ideas are thoroughly accepted by local churches and when programs in keeping with them have been worked out, there will come a new day in leadership training.

THE histories of present-day unsuccessful local churches, if they were to be written, would be monotonously alike. The details of the stories would be similar and would carry a common refrain. These stories would show that unsuccessful local churches had no defined objectives, possessed no sense of mission, and had no plans or programs. They would point to the fact that the complex life of the community made such demands upon their resources that the message of Jesus could not be made effective. These stories would reveal that too many people were unwilling to assume the responsibilities of leadership and too many leaders were unable through lack of training and native endowment to cope with modern situations. These histories, if written, would reveal the fundamental place leadership has in group life.

That leadership is a part of group life is well illustrated by the early church. The apostles, by virtue of their experiences with Jesus, were the acknowledged leaders of the Christian group. Soon, however, there was need for activities in addition to those already carried on. Complaint was made that the widows of the Grecian Jews were being neglected in the daily ministrations. Seven men were appointed to see that this neglect did not continue. Everything that these men did in their capacity as leaders was of vital importance to the entire group. They were not carrying on something unrelated to the purposes of the whole community. They were leading in the performance of an important function of the church of that day.

There is always danger that leadership training will be thought of as something apart from the life of the church or as belonging only to certain phases of church work. Speak of leadership training today and many think at once of a special curriculum that has to do with religious education, of classes and schools, and of certain text- and reference books. In other words,

there is a tendency to think of leadership training in terms of the Standard Leadership Training Curriculum, which represents the efforts of religious educators to provide a training program for certain groups of leaders in the church. Many see leadership training merely as classes in which certain prescribed courses are studied.

This misconception of leadership training is no doubt due to the fact that great effort has been made in developing and promoting the Standard Leadership Training Curriculum and that other means of training have been sadly neglected. No one has taken leadership training quite so seriously as religious educators. No one has tried harder to develop a commendable program of training. On the other hand, those responsible for other phases of the life of the church, aside from the training of professional leaders, have neglected leadership training almost entirely.

THOSE who have had most to do with the development of leadership training are convinced that leadership is a vital part of group life, and that any program of leadership training should have to do with every activity of the group and should be carried on as a part of the living of the group itself. This, at once, is going to make some radical changes in programs of leadership training.

First of all, leadership training will be made to apply to leaders of departments and activities other than those now labeled religious education. It is coming to be seen that if elders and deacons are to administer the work of the church in an efficient and satisfactory manner, they must be trained to do it. Even the fine art of witnessing for Christ may be developed through processes of training. Those interested in missionary education and the promotion of the missionary cause

(Continued on page 10.)

Educational Side Shows for Groups

(Continued from page 8.)

First, that all of our work must be local church centered, believing as we do that our only excuse for existence as a department is that we shall be able to aid in the development of the local churches of our brotherhood.

Second, that any program of religious education which we project must be definitely Christian. We are not unmindful of the necessity of studying the ideals and principles of the other great religions of the world, but believing as we do in Jesus as the supreme religious leader of the world, we have no hesitancy in approaching the task of religious education from a definitely Christian point of view.

Third, that we must think in terms of the total life and work of the local church and not in terms of some separate or detached phase of church work if the plans and suggestions which we make are to be really effective in aiding our local churches to establish the Kingdom of God among men.

Two or three definite pieces of work growing out of these convictions are to be projected this fall as:

I. The Local Church Service Association. The plan of this work is to form a cooperative association composed of leaders in the local churches. Each member of the Association would receive ten to fifteen booklets, pamphlets and manuals dealing with various problems confronting the local church. These booklets and manuals are prepared by persons who are especially qualified to discuss the various problems and should prove very helpful to the leaders in the local church. This Association has already been launched and has been received very enthusiastically across the country.

II. Special Emphases of the department for the next two years. On the basis of the above convictions, the department has decided to center its major attention on the following items during the next two years.

1. To get our local church leaders to re-study the meaning of Christianity.

2. To aid local leaders in carefully studying the meaning and importance of the educational methods in accomplishing the work of the church.

3. To aid local churches in discovering the most effective ways of developing Christian stewardship in the lives of people.

4. To suggest practical ways for increasing the regular Sunday school attendance of our local churches.

Special helps and materials have been prepared to aid the local churches in all of these matters.

The task of Christian religious education is the task of the church. Religious education at its best is not a mere mechanical scheme to be used as a substitute for the work of the Holy Spirit, but is rather a process through which the lives and hearts of people, young and old, are better prepared for the effective operation of the spirit of God. Our only claim is that when any church follows the procedures of Jesus, that church is establishing better than it can in any other way, the conditions upon which the spirit of God can operate more abundantly in the lives of people. When rightly conceived, Christian religious education is an effective method for accomplishing all the purposes and objectives of the church.

Educational Side Shows for Leaders

(Continued from page 9.)

are coming to see that a leadership must be developed if that work is to be carried on satisfactorily. Leadership training is no longer thought of merely in terms of training Sunday school superintendents and teachers, but is coming to include those who are interested directly in missionary education and the administration of the program of the church and every other phase of the life of the Christian group.

In the second place, those who are concerned about leadership training have come to see that leadership must be developed in the actual process of leading. While persons profit by meeting from time to time in classes studying about the work of leading, yet the most successful leadership training can be done by means of an experience in leading. Those who have had most to do with the development of the Standard Leadership Training Curriculum have long since recognized this fact. They have been making strenuous effort to modify the units of the training curriculum so as to center them more directly in the processes of leadership. More and more the work being done by teachers of these units emphasizes the actual work of leadership. The units that deal with a study of the various age groups no longer are satisfactorily taught from a textbook. The students must make first-hand observations of persons of the ages being studied.

The department of religious education of the United Christian Missionary Society in its training program recognizes the broad scope of leadership training and its vital relationship to the total life of the church. Therefore its program is expanding in the direction indicated in this article. The Standard Leadership Training Curriculum is still the center. Every effort is being made to develop teaching outlines so as to relate the various units to the actual processes of life. Courses are in process of development for church officers. In cooperation with leaders from other departments of the United Society, courses along missionary education lines are being developed and promoted.

In addition to these activities, the department for more than ten years has been carrying on a program of leadership training for young people through summer conferences. Into these centers of training thousands of actual and prospective church leaders have come. The program has afforded opportunities to learn the fine art of leadership in the process of leading. The conferences have been extremely successful in challenging and developing the young leaders of the church.

The past summer the department, with the cooperation of other workers, held a laboratory school. Here leaders under expert supervision conducted a vacation school which was part of the program of a local church. In this situation the most effective leadership training was taking place. Leaders learned to lead by leading under proper guidance. Such schools will be multiplied as the resources of the department permit.

The Most Important TRIANGLE In the World

By E. E. HIGDON



IT WAS primarily a religious motive that prompted our forefathers to come to the new world. "To worship God according to the dictates of conscience," was the desire of their hearts. In those beginning days of our country, the church and the school were one. The minister was the teacher and the Bible was the textbook. The church was largely responsible for the total educational program of the community.

Several factors combined to radically change this situation. As long as the people of a community were of like faith, all went well. Each church made provision for the education of its own children. But when, after a time, people of different beliefs or religious viewpoints lived in the same vicinity, it became difficult to agree upon what should be taught. After the Revolution, our political leaders faced the great task of welding the colonies into a federal union. The ideal of democracy in government was uppermost in their thinking. If the power of government was to rest with the people, it followed logically, that all must be edu-

cated. And how could a divided faith provide a common curriculum which would serve as a unifying force in the nation. Preparation for citizenship in the new country could not, therefore, be left with the church. Furthermore, the democratic ideal, with its emphasis upon the rights of the individual, insisted upon equality of educational opportunity. Small struggling churches could provide neither the leadership nor the funds to do effective educational work. Small minority groups would be at a great disadvantage in teaching their children. So gradually but surely the process of taking the educational task out of the hands of the church began, and with the exception of certain parochial schools the process has been complete. The result has been a division of church and state which most American citizens heartily approve. It has also resulted in a degree of separation of education from the Christian religion which certainly has undesirable aspects. The school man said that it was his business to train the child for citizenship in the republic. The

churchman contended that his business was to train him for citizenship in the Kingdom of God. The school aimed to get the child ready to live well in this world. The church was primarily interested in his preparation for eternity.

There is no such dualism between the church and school today. When public and religious educators confer on educational aims or goals, they arrive at about the same conclusions. Both want to develop in the child the finest type of character of which he is capable at the different age levels. The churchman talks about the indwelling spirit of Jesus prompting to right conduct. The educator has much to say about right desires, attitudes, motives and traits of character. The public schools are not irreligious in a dangerous sense when the church succeeds in providing them with teachers of high Christian character. Children may learn more through the indirect influence of an instructor's life than they may through the direct teaching of religious precepts. The church ought to be exceedingly thankful for the "Character Education" movement within the public educational system of this country. It would be well for ministers and church school workers to make a careful study of this movement and seek out ways of cooperating with it.

The writer attended one of America's great teachers' colleges during the summer. What was the theme of the addresses provided by the administration which were eagerly heard by large numbers of students? It was, "Building a World Community," and several most challenging addresses were built on this thought and presented by some of the best known and most able men in our nation.

IN SPITE of splendid goals set by these great educators, the fact remains that the schools cannot, as at present constituted, develop in the youth of America a consciousness of fellowship with the God and Father of our Lord Jesus Christ. We cannot depend upon the schools to teach our children how to worship God. They cannot instruct in the essential teachings of Jesus with the avowed purpose of making these the foundation of the child's way of life. They do not, in practice, examine the vexing social problems of the day in the light of the personality principles of Jesus, frankly facing the ethical implications involved in them. We cannot depend on our schools to give the thrilling facts of missionary adventure to our children. The concept of citizenship in the school has been too narrow to include an ethical Christian criticism of our government in its attitude toward war. And all too often the concept of patriotism has been little more than respect for the flag, a type quite the opposite of the international mind which every earnest Christian desires. The school has often been content to prepare the child to make his adjustment to society as it is. The Christian yearns to prepare his child for the new society which is to be.

In the relatively simple colonial life, the home was the close ally of the church in the education of the chil-

dren. The family not only assisted in thorough instruction in the three R's but also did effective teaching in household arts and manual skills. It is very difficult for us to imagine what it would be like to be compelled to provide, by the work of our own hands, everything we need and enjoy around our homes. Every child had his work in the busy household and learned by imitation the skills he would need later in life. This, of course, made for the social solidarity of the family. These homes assumed the responsibility of instructing their children in the religious doctrines and practices believed by most of the people. Some form of family worship was almost universal.

REGARDLESS of what we think of those good old days, the chances are great that they will never return. The industrial revolution in which we find ourselves has invaded more or less every American home. Modern factories have robbed the family of its common labor. Our effective school system has not only offered to assist the home in its educational work but has practically taken over the whole enterprise.

Yet even though our rapidly changing social order is making effective parent-child relationship difficult, the fact remains that the big majority of America's children live in homes where they can have more than a passing acquaintance with their parents and that during infancy and the pre-school period the mother's influence in the child's life cannot be equalled by any other. The importance of these first few years in the moral and religious developments of life is being emphasized by all competent child psychologists. Newspapers and magazines are publishing articles on the application of tested techniques, not only to the physical care and health of children but to questions of correct guidance in situations where moral choices affecting character are made. The parent education movement is growing rapidly.

The church should look upon the home as her finest opportunity. George A. Coe is correct in his contention that every Christian parent should be considered as a member of the teaching staff of the church school and be held responsible for the Christian education of his own children. Helpful literature should be recommended to them and made easily available. These home teachers should have a course of instruction in the curriculum of religious education. They should be familiar with the lesson materials now available for their children. Adult departments could sponsor a parents' class to study family problems from a Christian point of view, and the nursery or cradle roll department should promote a child study club among young mothers.

In addition to finding a much more effective method of training the present army of teachers now at work in our Sunday schools, and studying methods of bridging the wide gap between the Sunday school and the church (which problems are taken up in other articles in this issue), the church of the immediate future

should give intelligent study to the problem of the curriculum. What are we to teach the children? What should be our essential message? Once the emphasis was upon creed and doctrines. If a person believed right he would live right was the assumption. The method of instruction was catechetical. This was followed by emphasis upon the Bible. A premium was placed upon memory. If a person could repeat verbally the verses describing a virtue, it was assumed that he would live that virtue. There was thought to be something almost magical in being able to quote the Bible. It was a long time before Christian people saw the necessity of even attempting to grade the great Book for the tender minds of the young. Then followed the disturbing insight, that *mere Bible knowledge does not necessarily transfer into Christian character*. Most thieves know the commandment, "Thou shalt not steal." Most stingy people would quote with approval, "Thou shalt not covet." Often the quoting of Scriptures becomes a cloak for one's wickedness. All this led to the conviction that religion must get at the desires of the heart through worship, and must develop right habits

through careful guidance. The curriculum is therefore being rewritten from the life situation point of view. The Bible arose out of the experiences of a people seeking God and it will enter again into our experiences when we seek him with yearning hearts. We are not getting away from the Bible in the new curriculum but we are very anxious to teach it in such a way as to actually develop in our pupils Christian character. A few more years will see the creation of a curriculum in the field of Christian religion. It will represent the best effort of our greatest Christian educators. Every churchman should be familiar with its development. Our church school teachers should be familiar not only with the theory underlying it but should be helped to develop the skill demanded by it. We must find some way to bridge the chasm between this epoch-making work of our Christian scholars and the practices of our faithful teachers in country and village churches. If we do not find a way to train our teachers we may find ourselves in possession of wonderful tools without skilled workmen to use them.

"And On Earth"

By ROSE WRIGHT

And on earth, War!
 A demon of ghastly mien
 Bends over a caldron—
 The caldron of War.
 A spark of fire beneath,
 Demon-caressed and fed,
 Shoots forth trembling tongues—
 Trembling tongues of red flame.
 And Nations heated by the fire
 Of Misunderstanding, Distrust, Fear, Ambition
 Send forth youth to grapple with youth;
 To fumble at shrapnel buried in shoulders
 To fight wretched darkness—eyes torn by shell;
 To breathe deadly gas more awful than hell;
 To see comrades blown to atoms, and wonder when—
 To writhe in hideous pain till kindly death
 Shall claim son, father, husband, brother.
 Homicide, fratricide, patricide, murder!
 All because God's family misunderstood each other—
 And God.

And on earth, Peace!
 A Prince divinely serene
 Reigns. And there is no thought
 Of War. Nor is there need.
 Nations have become one nation
 Bound by a universal league,
 By argosies of wing and sail,
 By vision that makes all neighbors, friends.
 Vast resources once given to War
 And its preparation
 Are turned into channels of Religion,
 Science, Industry. The earth is re-born.
 It pulses with energy! It sends forth its youth
 To find truth, beauty, adventure;
 To explore the realms of mind, spirit, land, sea;
 To build homes where love may reside, free
 To live for Christ, to guide fellow-men
 To His side. And on earth
 Now abide faith, hope, and love—
 Because God's family understand each other—
 And God.

Twenty-Five Years In One Chair!

By JOSEPH C. TODD

Dean of the Indiana School of Religion

FOR twenty-five years they have been the prophets of the Lord at the gate of the University of Texas. As far back as 1900 a lot had been purchased opposite the campus by the Christian Woman's Board of Missions. The first Bible Chair had been opened at Ann Arbor, Michigan, in 1893. It created widespread interest. Calls came from many states urging similar action. In Missouri this new responsibility of the church for higher education took the form of the Bible College of Missouri. In the winter of 1900 Professor C. P. Coler of the Michigan Bible Chair delivered a series of lectures at the University of Kansas. His reception was so favorable that the Christian Woman's Board of Missions opened a Bible Chair in 1901 with Mr. and Mrs. Wallace Payne conducting the work in a residence given for the purpose. This stimulated the Texas women to renewed interest and determination and in 1904 a decision was reached to secure an instructor to open such work in September, 1905, at the University of Texas. It was the task of Helen E. Moses to make the choice. With prayerful wisdom she looked about for months for a consecrated, well-trained minister and teacher.

A young pastor at Columbus, Kansas, was finally chosen as having the qualifications of training, personality, and pioneering capacity for this Texas field. Gardner, Kansas, was his place of birth in 1874. He had secured the educational equipment necessary for religious leadership at a great university; B.A., University of Kansas, 1899; B.A., Harvard, 1900; B.D., University of Chicago, 1902; S.T.B., Harvard, 1903. And then in 1904 he had greatly increased his qualifications by forming a domestic partnership with Miss Catherine Margaret Caughey, a 1899 classmate at Kansas University, who since graduation had been teaching in the Horton, Kansas, high school. Now for twenty-five years they have demonstrated the discerning, spiritual wisdom of Helen E. Moses and her Texas associates in calling Professor and Mrs. Frank L. Jewett to the Texas University Bible Chair.

At twenty minutes past four o'clock in the afternoon of March 1, I left San Antonio in a plane flying north. About a quarter after five I noticed over the side of the plane a large capitol dome and concluded we were flying over a state capital. Immediately afterward we flew over a great stadium, and I knew we were arriving at an educational center. It was Austin, Texas. There for three days I lingered, learning with increasing appreciation of what twenty-five

years of Bible Chair work had accomplished at the university. This September Mr. and Mrs. Jewett began the second quarter century. They are now teaching the children of their first students. Their own two children have graduated from the university: Elsie, the wife of Dr. Terry, a Rush Medical graduate, living in Detroit, and Hugh, in an important business position in Mexico City, Mexico. One student enrolled for work the first year, 1905. In 1908 credit courses were arranged with the university and since then 1,259 students have elected these classes. Many hundreds of others have been taught here and there about the campus in just that effective way of teaching that Jesus used—no classroom, no textbooks, no academic credits—the teaching of a way of life to pilgrims as they travel, the teaching that changes lives instead of exercises the memory on facts.

And then the by-products—often even more valuable than some of the others. They are now wielding the influence made possible by the accumulated experience and service of these continuing years. In 1908 through the wise generosity of the late Mrs. M. M. Blank of Lockhart, Texas, a Bible Chair building and an adjacent residence for the instructor were made possible. The Bible Chair building provides classrooms, library, office, social rooms and chapel. For fifteen years Sunday morning church services for students have been conducted in the chapel.

FRANK L. JEWETT has been through the years the constant counselor to students, professors, presidents and other religious leaders. For many years he has been the president of the Association of Religious Teachers. He was for two years president of the University Faculty Club, has served as president of the Religious Workers Union, the Scholia Club (literary), United Charities, the Association for Bible Credit in Austin High Schools, the Kiwanis Club, and in many other places.

Twenty-five years at the heart of the intellectual life of the Lone Star State—the Empire of Texas! Another example of the accumulating power of remaining at an important task and solving its recurring problems instead of running away from them in the vain hope of finding service without problems. Professor and Mrs. Frank L. Jewett, we, your fellow-servants in Kingdom purpose, express our gratitude and extend you our congratulations on this the twenty-fifth anniversary of faithful and fruitful Christian ministry at the educational capital of Texas.

This Believing Church

How the Task of Educating the Whole Church Is Done

By JOY F. TAYLOR

HELP the church break down barriers in human lives; let in the sweet winds of open-mindedness and understanding; push out the limited horizons of race and class exclusiveness, for "the love of God is greater than the measure of man's mind."

The methods for developing world-minded Christians vary in different churches. Very few of our churches feel that the most satisfactory plan has been devised to reach *all* the membership, but on the other hand many simple agencies and methods, that could be used with some effectiveness until the best way is found, are not being used. Other articles in this issue deal with the "why" of educating the whole church. This one deals with "how" to do it.

Few churches are organized definitely for the study and attempted solution of this problem. There should be a group—not too large—officially assigned to work at it. Call it a Missionary Council, a Religious Education Committee, or what you will, but the church school staff should be represented as well as groups already definitely committed to missionary education. Monthly, a page of helps provided for just such leaders as should be in this directing group is provided in *WORLD CALL* under the heading, "What, Where, When and How." Reprint copies of this page are available in numbers for any group requesting that monthly service.

Missionary Calendar

A definite plan for the church to follow each year should be made by this group, approved, announced and followed. We are suggesting for this year:

AUTUMN

October through November

Study of the Caribbean area (especially Jamaica and Porto Rico) through Church Night Classes, Church School of Missions, Mission Study Classes, etc., using outline indicating use of graded materials, maps, pamphlets and leaflets, *WORLD CALL* material and Caribbean packet of materials on our own work.

November 30 to December 21

Study through Sunday night services, Church Night Classes and through Adult Bible Class Worship services (as desired) of the work being done in the benevolent homes for the aged—using new book, "Towed In"—with procedures outlined in program pamphlet, *For All His Benefits*, for six (or three) studies.

WINTER

January 18 to February 29. (Six Weeks.) Chosen because January 18 is *WORLD CALL* Sunday.

Study of India, leading up to Foreign Missions Day—the first Sunday in March. Use of graded materials and all materials on our own work being recommended as supplementary—books, leaflets, pictures, maps, etc.

NOTE: During this period will fall the World Week of Prayer, Christian Endeavor Day (Pageant and offering for world missions), Race Relations Sunday—February 15; World Day of Prayer for Women's Organizations (First Friday in Lent).

SPRING

April 19 to May 30

Study of India for six weeks if the church prefers that period preparatory to Children's Day rather than the period leading to Foreign Missions Day, the first Sunday in March. Week day or Sunday evening. Current graded materials provided in periodicals for the four Sundays just preceding.

SUMMER

July and August

Materials available for courses including world friendship in Daily Vacation Bible Schools; Missions in the Young People's Conferences; Interdenominational Missionary Leadership Conferences.

These plans are in consonance with interdenominational mission study, and are planned to provide a fundamental basis for the study of adults (men and women), young people, and children, regardless of organizational set-up in the local church, and are to be adapted by groups wishing to use them to their own needs and purposes.

Current Helps

Current helps are available for age groups as indicated:

Children's Material and Helps: in books, *Bethany Church School Guide*, and *King's Builders*.

For *Young People*: Books on reading lists, *Front Rank* (four Sundays before each Special Day), *Trails of Discovery*, missionary organization program leaflets.

For *Adults*: Books on reading lists, *WORLD CALL* (missionary illustration for Sunday schools, and missionary organization programs), leaflet material. Special helps on our mission work for the use with *groups of men* are provided this year. These are for study of the Caribbeans and India; and for study of the work done by our brotherhood through the benevolent homes for the aged.

It has been thought that both special organizations for the study and support of missions, and the Church School, Christian Endeavor Societies, Men's Forums, etc., could make participation in such a program as this a definite part of their organizational plans for the year.

Missionary Leadership

The preparation of a missionary-minded leadership is perhaps the greatest problem. Splendid interdenominational ten-day conferences are available every summer in seven states in which many of the courses taught are accredited by the International Council of Religious Education. These are attended by men, women and young people carrying local church responsibilities, and methods as well as content courses for all age-levels are taught by well-known national leaders.

Through the Standard Leadership Schools and local classes with accredited instructors, credit courses may be had in The Program and Message of the Christian Religion; Missionary Materials and Methods; and two content courses, one in home, and one in foreign missions. Two definitely missionary courses are available for those attending young people's conferences. Provision is made for the accreditation of local teachers and leaders through a correspondence course conducted by the missionary education department of the United Christian Missionary Society.

Meeting the Needs



Program for Children in the Local Church

By FLORENCE CARMICHAEL

OUR specific objectives in work with the child are:
To bring him into an increasing consciousness of God as a reality in human experience.

To help him know, understand and appreciate the life and teachings of Jesus in such a way that he will respond with love and loyalty to him and his cause.

To aid the child in achieving a progressive growth in Christlikeness, which will manifest itself in daily life and conduct.

To aid him in knowing and assimilating the best religious experiences of the race brought to us through the Bible and other religious literature.

To develop in him the ability and disposition to help make the ideal of the Fatherhood of God and the brotherhood of man a reality in his little world at first, and finally in all the world.

To aid him in making the necessary adjustments to the changing, progressive, developing world in which he lives.

To help him acquire a Christian view of life and the universe—the ability to see in it God's purpose and plan.

To develop in him the desire and ability to be a participating member of a church society.

All this means a closely graded program of worship, of study, of service and of recreation—a program which will take into account the interests, needs, capacities and limitations of the various age-groups, which are as follows: Cradle Roll, from birth to three; the Nursery Class, three; the Beginners, four to five; the Primaries, six to eight; and the Juniors, nine to eleven.

Three principles we will keep in mind: we are training children in life, and not just for life; we can never make Christian character for a child—he alone can make it; he develops a character not by being told, but by making choices and decisions, or by doing.



Program for Young People in the Local Church

By CYNTHIA PEARL MAUS

IF THE program for youth in any local church is to be effective then all of the adult leaders of organized classes, departments, Christian Endeavor societies, and other groups must cooperate in the accomplishment of the educational results to be desired.

The youth of America have agreed to give primary emphasis during the next three or four years to the following items:

JESUS CHRIST: A deeper grasp of his ideals and personal power.

CHRISTIAN CONDUCT: To find and practice the Christian solution to the problems of life.

WORSHIP AND PRAYER: A fellowship of deeper experience in the values of worship and prayer.

OTHER YOUTH: An extension of Jesus' ideals by youth to other youth everywhere.

CHRISTIAN UNITY: An enlistment of youth in world efforts toward a united Christendom.

CHRISTIAN SOCIETY: An application of Jesus' teachings to social and economic life.

The function of the department of religious education of the United Christian Missionary Society is to supply plans, methods and materials by which these aims and emphases may be accomplished. The materials available include activity projects and study courses.

In addition to the program materials for classes, departments and societies hitherto provided, four new pamphlets for the purpose of preparing leadership are available, through the Local Church Service Association. They cover the fields of:

"Program Building with Youth Leaders"

"Organizing Youth for Christian Service"

"Preparing Youth to Share Through World Fellowship Projects"

"Young People's Summer Conferences"

of All Age-Groups



Program for Adults in the Local Church

By CHARLES DARSIE

ALL the adult organizations, classes and leaders of the church are available in the accomplishment of educational results. In this sense the regular Sunday services and the pastor are likewise at the disposal of the responsible church leadership.

In successful church work it is necessary that the membership become evangelistic, sacrificial in the giving of money, willing to assume church responsibilities, wide in their missionary outlook, faithful in attendance upon public worship, devotional in their worship experiences, and genuine in the Christian quality of their home life. Any one of these characteristics of church life may be developed by cooperative effort on the part of classes, organizations and pastoral leadership. In order to secure such development it is necessary for the responsible adult leaders of the church to come to a common agreement that for the space of three to six months they will concentrate upon the accomplishments of that particular aim. By the use of educational measures to that end these leaders will be able to accomplish definite and recognizable results.

It is the office of the department of religious education to supply plans by which desirable aims, such as have been mentioned, may be accomplished. These plans include programs of activity and courses of study. As adult leaders acquire a new vision of their tasks, the department is able to suggest ways of acquiring efficient teaching skill.

In addition to these procedures for the classes and organizations which are already in existence, the department of religious education has a plan to offer to churches by which plan they can enlist the services of their men. This plan is called, "The Christian Men's Movement." It is not an organization but a program. The attractive features of the program are the fact that men like it, that it has to do with activity rather than machinery, and best of all that it leads to solid satisfaction in an active living of the Christian way.

Means of Attaining Objectives

For Children and Their Leaders

THE objectives for children can only be attained through inspired, consecrated and trained leadership on the part of young people and adults of the home, the church and the public school. Such a leadership can be developed by the local church by specifically the following means: through literature consisting of free or inexpensive leaflets and pamphlets, worship programs in the *Bethany Church School Guide*, and a free quarterly bulletin; through leadership training schools, both denominational and interdenominational; through Community Training schools; through state conventions, both denominational and interdenominational; through experimentation in certain local churches over a period of time; through occasional visits to local churches; through correspondence; through young people's conferences and laboratory training schools held throughout the summer months. For definite helps write to Miss Florence Carmichael, Missions Building, Indianapolis, Indiana.

For Young People

The department of religious education of the United Christian Missionary Society is prepared to give definite assistance to all teachers and leaders of youth in the local church for the items listed below:

- (1) Program building with youth groups.
- (2) Organizing youth for Christian service.
- (3) Preparing youth to share through world fellowship projects.
- (4) Training youth to lead through summer young people's conferences.
- (5) Project and discussion courses.
- (6) Plays, pageants and special day programs.
- (7) Activity interest courses for youth groups.
- (8) Christian Quest materials.
- (9) Christian Endeavor program materials.
- (10) Correlated program of religious education for the intermediate age group.

For further information write to Miss Cynthia Pearl Maus, Missions Building, Indianapolis, Indiana.

For Adults

The department of religious education is prepared to furnish definite assistance to the teachers and leaders of a church for any of the following items of program:

- (1) Development of evangelistic spirit.
- (2) Sacrificial giving of money.
- (3) Willingness to assume church responsibility.
- (4) Missionary zeal.
- (5) Devotional attitude and attendance upon public church worship.
- (6) Religious home life.

These directions are non-technical and can be put into operation in the average church.

For further information write to Charles Darsie, Missions Building, Indianapolis, Indiana.



E. Earl Feike
Oregon State
Chairman



L. G. Bunk,
Central Pennsylv-
ania Chairman



H. E. Sheets
Western Pennsylv-
ania Chairman



James E. Wilmeth
Eastern Pennsylv-
ania Chairman



A. T. Amos
West Washington
Chairman



Albert Martin
Michigan State
Chairman

Giving God and His

THE men whose photographs are reproduced on these pages are representatives of the state, district, county and local church chairmen of Pension Fund committees. These committees are enlisting and organizing the hundred thousand men and women who are to give God and his people a chance to produce the \$8,000,000 necessary to establish the Fund.

These state chairmen are men of like passions with all the rest of our church members. Each of them has an engrossing business or profession that demands all of his time and strength. Each of them belongs to a local church in which he has many duties and responsibilities and to which he gives regularly of his means as well as his time. There was a time when not one of them was concerning himself about pensions for the ministry. Like everybody else in Canada and the United States, as Mr. Coolidge said recently, they were taking the ministry for granted, like sunshine and rain. To be sure they made their regular contributions toward the current support of their present local ministers, but they were giving little or no thought to where we were going to get our future ministers, as to whether the church's obligation was entirely discharged when it paid the current salary, or whether the assurance of a modest provision for old age, disability and dependents might not add far more to the efficiency of our ministry than it would cost.

One by one as these men have come to face all of the issues involved in the divine words, "Even so did the Lord ordain that they that proclaim the gospel should live of the gospel," they have espoused the Pension cause. Since that day each of them has been giving generously of his time and his executive ability and experience to the advancement of the Pension Movement. In verification of the prov-

erb, "One flaming soul sets another soul afire," they have been enlisting their brethren in what they count a holy cause.

Since the National Continuation and Goals Committee of 150 members met in Indianapolis, September 10 and 11, and resolved with absolute unanimity and prayerful earnestness to carry through the Pension program as projected four years ago and fully agreed upon in 1928, state and district committee meetings have been held throughout the country. All of these have been of one mind in confirming the action of the National Committee. What is more remarkable is that only in rare instances has any representative of a local church felt that it would be impossible for his congregation to raise its share of the \$8,000,000, if not in the National Week of Solicitation, November 9 to 16, certainly before June 30, 1931. In other words the local church goals agreed upon throughout the brotherhood, with a reasonable amount from special individual gifts, will reach the total of \$8,000,000 required to establish the Pension Fund.

Without waiting for the spreading and multiplying influence of the committee meetings, local church committees are being organized throughout the brotherhood at the rate of fifty to a hundred a day, with the expectation that before the Washington Convention closes and the county meetings get underway 3,000 churches will have been organized. Each local committee is composed of a Pension Fund chairman, a publicity chairman, a woman representative and the minister ex-officio. Each county committee in turn is made up of all the local church committeemen in the county.

To make sure that every member of every church is fully informed and has a fair chance to do his part in the Pension Movement, a group of canvassers is being or-

People A Chance!

ganized in each congregation and carefully prepared in at least two meetings, and with abundant reading matter, to visit every home of the church and explain the Pension Plan. The total number of these canvassers will be 100,000. Going two and two, the 50,000 pairs will need to make not more than fifteen calls each and secure an average of five pledges to reach the brotherhood goal of 250,000 pledgors to the fund of \$8,000,000.

Just as the \$8,000,000 Fund, that looks so formidable in the total, begins to look manageable when we assign an equitable part of it to special gifts, and then break down the balance into local church goals, no one of which exceeds \$30,000, so the local church goal becomes positively easy when we spread it over three years, and among 25, 50, 100 or 500 pledgors.

To make assurance doubly sure, each individual pledge is put on a daily basis. As our Savior taught us to pray, "Give us this day our daily bread," so we are resolving to return to him a daily portion of his gift to us for the perpetual undergirding of his ministry. It is astonishing to find that one cent a day for three years amounts to \$10.95; three cents to \$32.85; five cents to \$54.75; ten cents to \$109.50, and a dollar a day to \$1,095.

This daily giving is the application of a fundamental religious principle, and bids fair to revolutionize our church life. Many of us can remember when giving among our people was only occasional and incidental. Men gave when they felt like it—when they felt they could spare something. Next we came to seasonal giving. Contributions were made when the wheat was sold, or when some other product was marketed. If the crop failed or the prices were low, then the Lord's work bore the loss. Next we came to annual contributions. The church member who

gave five or ten dollars a year toward the support of the church, and who made a missionary offering of a dollar or of five dollars once a year, was considered generous. Then many churches adopted the monthly basis of giving with the material increase in their receipts. It is only in recent years that we advanced to weekly giving in most of our churches, with an enormous advance not only in the total amount of the contributions but also in the spiritual results of our giving. Giving on a daily basis is the inevitable next step. The watchword is—"Put God into Every Day." If the Pension Movement did nothing but inculcate this principle, it would bring in a new era of faith and faithfulness that would far outweigh the immediate and direct monetary return.

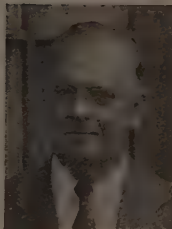
With daily giving of every member goes daily prayer of every member and a conscious dependence upon the Giver of every good and perfect gift. As we thus give God and his people a chance, there can be no question about the complete success of the Pension Movement.

There are five fundamental reasons that make the Pension Fund a necessity. First, preaching the gospel is imperative; second, the task requires churches; third, churches are dependent for their success and growth upon a ministry committed with undivided time, strength and devotion to the service; fourth, to have and to hold such a ministry, we must provide not only a reasonable living during active service but also a modest pension for old age or disability and a minimum living for widow and orphans in case of death; fifth, a well-organized Pension Plan, built upon sound business principles, agreed upon among our people, with minister and congregation bearing equitable parts of its perpetual support, is the best that has yet been devised for such a situation.

W. K. Whitfield
Florida State
Chairman



R. A. Nourse
Wisconsin State
Chairman



W. J. McGill
Tennessee State
Chairman



W. C. Knopf
Alabama State
Chairman



Ray Scott
Iowa State
Chairman



Elmer Lincoln
Arkansas State
Chairman



Listening In On the World

A Review of Significant World Events from the Christian Point of View

By JAMES A. CRAIN

THE world-wide economic depression of the past year is beginning to manifest its political repercussions. The primary elections in a half-dozen middle Western states revealed a spirit of discontent and a tendency toward revolt on the part of the voters which is very disquieting to politicians who worship at the shrine of party regularity. Canada has overthrown her Liberal government and has installed a Conservative ministry and parliament at Ottawa. The Liberal president of Argentina has fallen before a revolt, said to have been caused by economic factors, and the country is now under the control of a military and naval junta. It is of more than passing interest that press reports indicate that almost unlimited loans were available from the United States and other nations as soon as the Liberal government was put out of business. Rumors of revolutions in Peru and Cuba have been rife, though no actual outbreaks have occurred to date.

Germany is perhaps the most striking illustration of the political effects of hard times and popular discontent. It is natural that as the period of the Occupation comes to an end and the military and naval restrictions of the treaty begin to be lifted there should be a revival of national spirit among the German people. During recent months Germany has been facing a financial crisis of her own, which has been greatly intensified by the world depression. She is paying doles to 3,000,000 unemployed while at the same time wrestling with a budget deficit of \$100,000,000 or more. For months the republic, under the guidance of Chancellor Brüning, has been steering a difficult course. His task has been complicated by the fact that his own party—the Catholic Centrist—had only 68 members in the Reichstag and he was therefore entirely dependent upon the uncertain support of the Socialists who controlled more than twice as many votes as any other group. For weeks before the election of September 14 it was apparent that the two radical parties—National Socialists (Fascists) of the extreme Right and the Communists of the extreme Left—stood to make important gains in the Reichstag, but no one seemingly was prepared for such a complete overturn as the election brought about. The National Socialists are a Fascist group which had 12 members in the previous Reichstag. Led by Adolph Hitler, a young draftman's clerk who left his Austrian home to join the German army before the war, and leader of the Bavarian "beer hall" revolt in 1923, the Fascists made a 900 per cent gain in the Reichstag and now hold the balance of power with 107 votes. Their opponents, the Communists, also made large gains, increasing their vote from 54 to 76. Chancellor Brüning's party gained only 7 seats, while the Socialists lost 10. As a result, the balance of power in the German parliament is held by a group whose leader aspires to become the Mussolini of Germany and is building his party and his program upon the plan of the Italian dictator. Imprisoned following his conviction for treason in connection with the Bavarian revolt, he was liberated after one year of confinement. Forbidden to speak in all but two states of the republic, he resorted to underground organization of terrorist "storm squads." His platform demands the unification of Germany and Austria, repudiation of the war treaties and reparations, military parity with other European nations, nationalization of land and of trusts, abolition of unearned incomes, expulsion of non-Germans to relieve the unemployment situation, and the disfranchisement or expulsion of Jews, all of which constitute a cunning but powerful appeal to the national pride, resentment over the terms of peace imposed, narrow self-interest and bigoted racial prejudice and is well calculated to win votes for the party. Testifying at the trial of certain military officers accused of treason, Hitler, a few days after the election declared that while

his party intends to attain power through constitutional means, it will, after control is secured, bend the constitution to fit its will and repudiate the peace treaties, adding that in the process "heads may fall in the sand."

Briand must wait for his "United States of Europe." In a carefully prepared address delivered before the Assembly of the League of Nations, M. Briand reviewed the steps taken since the idea was first proposed to the Tenth Assembly of the League, September 5, 1929, the results of the questionnaire submitted to the interested nations and further proposals for clarifying the relations between the proposed federation and the League of Nations. Arthur Henderson, British Foreign Secretary, laid down the principle that in all security measures disarmament must be the first consideration. As a result of the conference the project was put into the hands of a committee of interested European states for report and action next year. The plan of M. Briand is one of the most far-reaching ever proposed to a group of nations whose history and background are conflicting and competitive and if his purpose can be accomplished at any time within the next ten years it will be a feat of extraordinary statesmanship.

It is almost impossible for Americans to realize the difficulties involved in government of European nations, particularly those which formed the old Holy Roman Empire. Composed originally of almost numberless counties, duchies, electorates, and petty kingdoms with separate governments and each with its own boundaries, laws, courts and monetary systems, unification has been slow and difficult. France represents the unification of a number of these petty states, but the task has required 900 years of effort and the pouring out of much blood and treasure. Germany, on the other hand, did not achieve unification until 1870, while Italy became a unified state under Garibaldi in March, 1861. At the beginning of the World War, Europe had twenty-six customs barriers and thirteen monetary systems. As a result of the Treaty of Versailles there are now thirty-five customs barriers and twenty-seven monetary systems, besides 6000 miles of new boundary lines. Let us suppose that the forty-eight states of the American Union were forty-eight separate and independent nations with separate monetary, postal and legal systems, each with its own customs barriers, with transportation lines crossing them, each with its own army and some of them owning navies, some controlling foreign colonies and some having none. Misunderstandings and ill-feeling would be inevitable. It is to the solution of a similar task, though perhaps on a smaller scale, to which Briand has set himself.

The League Assembly is wrestling with the problem of revising the League Covenant to forbid war completely and thus bring the League into harmony with the Kellogg-Briand Pact for the Renunciation of War. The matter of reconciling the Covenant with the Pact is now in the hands of a sub-committee and it is hoped that action can be taken during the present session. The question of sanctions, provided for in the League Covenant, constitutes the principal difficulty in reconciling the Covenant and the Pact, particularly as to whether or not the sanctions provided in the Covenant shall be extended to enforce the complete prohibition of war as provided by the Pact.

The election of Frank B. Kellogg, former Secretary of State, and collaborator with M. Aristide Briand in the development of the Kellogg-Briand Pact for the Renunciation of War, to the bench of the World Court for International Justice was announced on September 25. It had been known for some weeks that the place would be offered to Mr. Kellogg and he let it be known that if the offer were made he would accept it. It will be pleasing to the friends of world peace everywhere to know that there is on the bench of the highest tribunal in the world a man whose service to the cause of world peace is of such magnitude as that rendered by Mr. Kellogg.

Are Critics of Foreign Missions Justified?

The First of a Series of Articles Dealing With Pertinent Criticisms

By ALEXANDER PAUL

DURING the last few years the whole foreign missionary enterprise has been subjected to the most severe barrage of criticism in its history with the exception of the year 1900 when the Boxer Uprising in China took place and held the world aghast for a year or two.

Due largely to the vast changes taking place in all areas of life many sincere Christians are asking such questions as, Do the Orientals want us? Haven't we done enough? Have we the right to proselyte? Shouldn't we save America first? Isn't the cost too great for the returns? Any person with a drop of sporting blood in his veins will welcome criticism and the leaders of foreign missionary work are glad to help answer some of the baffling problems which the situation today presents.

There is, however, much spurious criticism being leveled at the foreign missionary program which, while built like a house of cards on a foundation of sand, is nevertheless causing consternation among the friends of the work. To turn in a general way to some of the articles which have appeared in some of the popular magazines attacking the program, one is both astonished and amused to note how their authors contradict one another. The only thing they seem to have in common is their antipathy to "foreign missions." One has no argument with these writers because of their opposition to missionaries and mission work. They have a perfect right to their own opinions and to oppose missions if they so desire, but in fairness to themselves, to their readers and to the cause they would tear down, they should present a total picture. To read their utterances one would think the only reactionary influence being taken to the Orient today from the west is Christianity. Grant with them for the time being that the best work which is being done in a missionary way is not perfect, it still remains quite obvious that it is the greatest constructive contribution being made to the changing order in the bewildered Orient. The great desire of these critics of missions, it seems, is to protect the Orientals from western contamination, but in vain do we scan their stories to find anything regarding the importation into China, for instance, of millions of gallons of adulterated intoxicating liquors, thousands of dollars worth of morphine, opium and heroin and other deadly narcotics, to say nothing of the militant advance of western business competition.

In the final analysis, however, we are more concerned with the honest doubts which many friends

are facing. These will be taken up, one by one, in a series of articles to which *WORLD CALL* has opened its columns; the one which we will deal with in this article concerns itself with the widespread erroneous impression that "China has passed a law which prohibits the teaching of Christianity." Why then send our missionaries to China?

This impression is based on the publicity which has been given the mandate recently issued by the present government in China to the effect that there can be no religion taught in schools below the grade of Junior High. In most of the publicity Christianity has been singled out as the one religion which must not be taught. The proclamation clearly expresses itself as follows: "There is not only *one* religion. If we allow each religion in the name of education to vie one with the other to propagate religion, the natural tendency will be to create divisions and strife. The Ministry of Education in order to guard against such a possible future calamity, is obliged to impose these restrictions, which do not apply only to Christianity, but to the other religions as well."

THIS does not mean that Christian work cannot be carried on in the multitude of other avenues open to it. Christian activities can be conducted in homes, churches and elsewhere. It is not discouraging our missionaries or Chinese Christian workers. In two letters which have come from two distinct localities in China we read: "We are planning to launch out into an even fuller program this fall, including more direct evangelistic meetings, especially neighborhood ones, putting them into the homes. We are also organizing new courses in Religious Education for our whole membership."

From the other letter, received from a station two hundred miles distant from the one just quoted, we read: "Our own immediate need is for missionaries who will have the ambition to go out and build up churches in the numerous towns and villages which are untouched in our territory. I fully recognize that the political situation should be taken into consideration. Missionaries coming out must expect a certain amount of disorder and opposition, just as missionaries to other fields expected cannibals and head hunters."

Well does the oriental and missionary know that only Christ can redeem men and society, and never has there been as great an opportunity as that which presents itself at this moment.

Leading educators have always questioned the value of compulsory religious teaching in classrooms. From my own experience I know that my Bible classes in schools in China which were compulsory never measured up in interest and results to those which were of a voluntary nature. It is encouraging to note that now a large percentage of the students go to the voluntary classes where Christianity is taught and in goodly numbers to church services and with a much more friendly feeling because they are not compelled to do so. It is the personal contact outside the classroom where the most lasting impressions are made on students, whether in America or China.

Many avenues are open to reach the people in our districts. Our hospitals were never more crowded than now, never more appreciated than in these days of misery when famine and disease are taking a heavy toll, when many of the hospitals operated by Chinese doctors have either had to be closed or been taken over by the military.

Our social centers are often the only places in the villages where people can congregate with any degree of safety and learn from our Christians and missionaries what is going on in the outside world.

The most important phase of our work is the church activities. There has been no decrease in the preaching and teaching of the gospel here; rather we find a growing interest in the work of the church. Our missionaries and Chinese Christians are carrying on larger evangelistic programs than ever before. In a letter received a few weeks ago from the interior of China

we read, "During the coming twelve months we hope to push forward a definite program of evangelism for our large country district. As the population is entirely agricultural we hope to approach them through their agricultural interests. We shall have a team of workers consisting of four people—the evangelist who conducts Bible classes and preaches, the agricultural worker who teaches improved agricultural methods, the nurse who will teach hygiene, and the student worker who will teach children and adults to read the Bible. We shall hold institutes and organize groups of interested people. There is an unbounded opportunity among the fine country people."

This does not give the impression that our day of opportunity in China has passed and that the people do not want us. In the same letter we read that, "We had twenty-two baptisms. About one-half of these were pupils from our splendid girls' school. Such is the interest of true Christian living that pupils are led to Christ, irrespective of whether there is formal Bible instruction or not. About one-half of the twenty-two who were baptized were from non-Christian homes. Their coming is a testimony to the Christian life of our Chinese church members during these years of opposition and disorder."

Let us not be swept off our feet by incomplete statements of the work in China. Let us not become pessimistic because of misleading articles in newspapers and magazines, but let us go forward with a more daring program than we have ever had to hasten the day when peoples shall live in peace and righteousness, because they shall be one family in God the Father.

Give Thanks

By GEORGE N. GALLOWAY

For strength that shrines within this human frame,
For hope that wings o'er sorrow's lonely hour,
For yearnings which a larger life proclaim,
Give thanks, these speak thy Father's gracious dower.

For eyes that see God's face in rain-bower cloud,
That drink the majesty of morning sky;
For hearts that walk with purpose 'mid the crowd,
Intent the while to heed some burdened sigh—

For days of service, nights of healing sleep,
And homes where lingers love's reflected light;
For sons and daughters who their honor keep,
Who walk 'mid sin, yet keep their garments white;

For life's strong hour when brawn and brain unite
To meet the call of factory, office, mart,
For Love that watches o'er us day and night,
Let us to God give thanks with grateful heart.

—The Christian Advocate.



And Still



They Come!

What is the Secret of the Phenomenal Growth of Young People's Summer Conferences?

By T. T. SWEARINGEN

"THE greatest problem with our missionary work is its growth." This striking statement was made in our One Day Conventions last year by one of our convention leaders. This is an unusual statement but quite true in relationship to the problems of work in our great missionary enterprise. We may feel sometimes that only those things which fail to grow present real problems. However, if we examine carefully we will find that the growth of enterprises constitutes in itself a far greater problem. If our missionary work had never grown, vision would have been lacking, all effort would have been sufficient, and the same amount of money would have undergirded the work today which carried it twenty years ago. Since it has grown, greater effort is necessary, finer leadership is required, and more money is needed—all of which constitute a very definite need. Growth, in all phases of life, presents real problems.

Beginning in 1920 with only faith and the hope for future development of church leadership, the young people's summer conference movement stands today on the threshold of a world fellowship of young men and women who are achieving this practical Christian training.

In 1920 when the conference program was in its infancy, the question was—Will it grow? Now the question is more accurately stated—When is it going to stop growing? What we are more curious still to learn is, Why has it grown? What is the secret of this phenomenal growth? It will be valuable to answer this question, as we attempt to discover the secret of the tremendous expansion of this youth's program.

In 1920 there were six conferences with 391 students enrolled. In that year about sixty adult leaders guided this small group in a vital Christian fellowship and in training for a more effective service. This was thought to be a very good beginning, and yet the following year was looked forward to with great apprehension. Such questions arose as, "Can we interest young people in a program of preparation for Christian work? That question was very real in those beginning days. Can the church make an appeal to the finest young people to experience this program of personal enrichment and service training? Now we know that we can; in those days we were not quite sure.

This year in the United States, Canada, China and in Porto Rico, sixty-one conferences have been held. In these there were enrolled 4,465 students, not including Porto Rico, from which no report has been received. More than seven hundred adult Christians guided the thinking and living of these thousands during this summer. From six to sixty-one conferences, from 391 to 4,465 students, and from 60 to more than 700 faculty members, is a real achievement in growth, and all this in a period of eleven years. This phenomenal growth must be undergirded by some deep and abiding value.

There are three different aspects of this program as we strive to discover the secret of conference growth. The first of these has to do with the original purposes for which this program was begun. Young people's conferences were conceived with the twofold purpose of personal enrichment and service preparation. The movement began and has continued as an acknowledged

(Continued on page 26.)



Dragons, dragons, Chinese dragons—as drawn by a Chinese conference student

Setting-up exercises at the Chinese Young People's Conference held at Wuhu on our mission grounds



Friendship Circle at the Hawaiian Young People's Conference held at Ko Ko Kahi

Badge worn by students at the Chinese confer-

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中華基督會青年夏令會

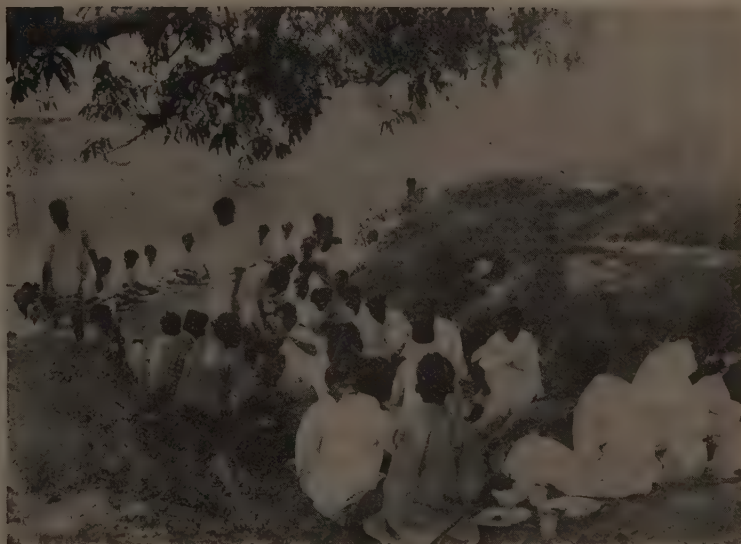
Goes Abroad!



A Chinese unicorn—as pictured by a conference-ite

With the sun setting over the China Sea and the sky full of colors, vespers were held by the Currimao Young People's Conference in the Philippine Islands

中華基督會青年夏令會



The boys in the King's Camp, India, a young people's summer conference carried on by our missionaries. The picture shows them at breakfast by the riverside

Translation:
"Young People's
Summer Conference of the Christian Church in China"

And Still They Come!

(Continued from page 23.)

attempt to enrich the lives of youth and train them to serve in their churches more effectively. It has realized that two great things are true, namely:

First, that young men and women need guidance in their personal lives, in meeting and facing problems of life in the light of the teachings of Jesus and being inspired to live in his way.

Second, that the church must discover, develop, train and inspire its own workers for the future. About these two basic principles the conference movement has been developed.

It is self-evident that permanent contribution at any period cannot continuously be made through enterprise builded on other than high purposes. It seems very reasonable that a large portion of the success, the growth and development of conference can be traced back through the years to those high goals which were set for it in its beginning. Conference sees hundreds of young men and women in our churches who need to face life in terms of Jesus' teachings. Its answer is, "I'll help them do it." It also sees thousands of churches which need to train these lives in ways of service. Its response here is, "I'll supplement the work of the pastor, the local church organization—I'll provide this necessary training." Conference has indeed become the "summer school of the church." "Taught to live, trained to serve," is the experience of young people returning from conference. Success is not assured by noble purposes, but the first step in the advance of the conference program had already been taken when it was begun about a lofty motive.

Original purposes will go a long way in the establishment of an enterprise, but a determining factor in the growth of the conference movement has been due to the interest of the young people. Those who have been in conference once want to go again. Those who cannot return try to send others. This is not true because conference provides merely a vacation. The conference program provides a strenuous schedule. Each day of this week's experience is filled with work, worship, fun and fellowship. Not a minute is wasted. Every person enters fully into the whole program. If it is true that the conference program is a strenuous one, then why do young people like it? Can it be that Christianity after all is attractive? Perhaps one can be a Christian and still be happy. Is it because they are coming to see how perfectly normal Christlike living is, and also how many people are interested in this kind of life? Doubtless all of these things touch the problem which we are considering. Whatever we may decide the secret of attraction is, we certainly have to admit that conference does attract young people. In the same breath we must also admit that it does not attract them on any misrepresentation of Christianity,

or on the basis of a good time, but upon the real worth of virile, courageous Christian living, and a challenge to serve our world.

One of the things about conference which grips the youth of our churches is the practical interpretation of Christianity in terms of everyday life, which is given them. This attitude of the total program and of the adult leadership, has captured the enthusiasm and respect of young people.

The attraction of friends, fellowship, and an opportunity to think upon the great problems of life in the light of Christ's teachings, constitutes a strong pull to young people in the direction of conference. It is a type of vacation, an opportunity to be away from home, but these things are overshadowed by greater and more vital interest.

Conference has a different basis of interest from the standpoint of leaders in local churches. Conferences from the standpoint of the local church and its leaders have grown for one reason, and that is the contribution which has been made by these young people when they return to their local churches. "What do your conference young people do in the home church?" If the answer to this question is, as one pastor's wife says, "They are the most dependable workers in our church," then the church will send more.

Churches need leadership. They need it in both young people and those who are older. The conference program if it really contributes in supplying this need, can be expected to grow because it will have local church support. This is not to say that the local church, in sending young people to conference, does not value the personal development of the individuals whom they send, but only to mention that the first and greatest reason will be the training which it gives for service back home.

We are proud that this year it has been possible to establish conferences also in China and in Porto Rico. These two young people's conferences, the first in these countries, have been initiated as a regular part of this great youth movement. Other conferences have been held this year in the Philippine Islands, New Zealand and in India. While these were not directly under the supervision of the conference movement, they were carried on by our missionaries on the foreign fields, all of whom have served in our conferences here in the States. The conference in China this year was under the leadership of Miss Cammie Gray, and that in Porto Rico was initiated by C. Manly Morton.

We feel that the hope for young people's conferences in each of the ten fields where we are at work is not just a "dream" but is actually coming to be realized. Conferences are truly "going abroad."

A movement such as this youth's program, undergirded by worthy motives, sustained by vital youth interests, and maintained by local church loyalty, will continue to grow and its growth will be worth while.

Select Your One-Day Convention— Then Attend

THE United Christian Missionary Society announces the eighth series of the One-Day Conventions for December 1-15. One hundred and eighty gatherings are planned for 1930, with eighteen teams in the field. Last year the total attendance reached 61,616.

The theme is "The World Program of Jesus." A special feature will be the banquet for the official board members and their families at 6:30 p.m. Some of the greatest preachers of our brotherhood will take part as guest speakers on the program this year.

Florida	
Lakeland	Dec. 1
Miami	Dec. 2
Jacksonville	Dec. 3

S. Carolina	
Charleston	Dec. 4
Ellenton	Dec. 5

N. Carolina	
Greensboro	Dec. 8
Wilson	Dec. 9
Kinston	Dec. 10
Washington	Dec. 11

Georgia	
Winder	Dec. 9
Atlanta	Dec. 10
Fitzgerald	Dec. 11
Savannah	Dec. 12

Illinois	
Quincy	Dec. 1
Macomb	Dec. 2
Dixon	Dec. 3
Chicago	Dec. 4
Champaign	Dec. 5
Bloomington	Dec. 8
Springfield	Dec. 9
Shelbyville	Dec. 10
Benton	Dec. 11
Olney	Dec. 12

Indiana	
Crawfordsville	Dec. 1
Tipton	Dec. 2
Fort Wayne	Dec. 3
Michigan City	Dec. 4
Monticello	Dec. 5
Richmond	Dec. 8
Indianapolis	Dec. 9
Worthington	Dec. 10
Princeton	Dec. 11
Scottsburg	Dec. 12

Iowa	
Ottumwa	Dec. 1
Red Oak	Dec. 2
Des Moines	Dec. 3
Fort Dodge	Dec. 4
Sioux City	Dec. 5
Waterloo	Dec. 11
Davenport	Dec. 12

S. Dakota	
Sioux Falls	Dec. 8

Minnesota	
Minneapolis	Dec. 9
Austin	Dec. 10

Idaho	
Rupert	Dec. 1
Boise	Dec. 2
Moscow	Nov. 7

Kansas	
Atchison	Dec. 1
Jewell	Dec. 2
Abilene	Dec. 3
Topeka	Dec. 4
Arkansas City	Dec. 5
Stafford	Dec. 8
Wichita	Dec. 9
Kansas City	Dec. 10
Independence	Dec. 11
Iola	Dec. 12

Kentucky	
Mayfield	Dec. 1
Flemingsburg	Dec. 8
Lexington	Dec. 9
Covington	Dec. 10
Louisville	Dec. 11
Earlington	Dec. 12

Louisiana	
Alexandria	Dec. 8
Shreveport	Dec. 9

Maryland	
Baltimore	Dec. 11
Hagerstown	Dec. 12

Michigan	
Bangor	Dec. 2
Grand Rapids	Dec. 3
Owosso	Dec. 4
Detroit	Dec. 5

Mississippi	
Vicksburg	Dec. 1
Clarksdale	Dec. 2
West Point	Dec. 4

Missouri	
Kirkville	Dec. 1
Monroe City	Dec. 2
Mexico	Dec. 3
Chillicothe	Dec. 4
St. Joseph	Dec. 5
Windsor	Dec. 8
Kansas City	Dec. 9
Springfield	Dec. 10
Carthage	Dec. 11
St. Louis	Dec. 12
Poplar Bluff	Dec. 15

Montana	
Kalispell	Nov. 10
Ft. Benton	Nov. 12
Butte	Nov. 14

New York	
Buffalo	Dec. 10
Auburn	Dec. 11
Troy	Dec. 12

Ohio	
Cincinnati	Dec. 1
Dayton	Dec. 2
Bowling Green	Dec. 3
Cleveland	Dec. 4
Ashland	Dec. 5
Akron	Dec. 8
Warren	Dec. 9
Steubenville	Dec. 10
Zanesville	Dec. 11

Oklahoma	
Muskogee	Dec. 1
Tulsa	Dec. 2
Oklahoma City	Dec. 3
Enid	Dec. 4
Lawton	Dec. 5

Oregon	
La Grande	Dec. 3
Hood River	Dec. 4
Bend	Dec. 5
Medford	Dec. 8
Eugene	Dec. 10
Portland	Dec. 11

Pennsylvania	
Pittsburgh	Dec. 2
New Castle	Dec. 3
Connellsville	Dec. 4
Johnstown	Dec. 5
Williamsport	Dec. 8
Canton	Dec. 9
Plymouth	Dec. 10

Tennessee	
Memphis	Dec. 2
Nashville	Dec. 3
Chattanooga	Dec. 4
Knoxville	Dec. 5

Virginia	
East Radford	Dec. 4
Bristol	Dec. 5
Lynchburg	Dec. 8
Richmond	Dec. 9
Norfolk	Dec. 10
Strasburg	Dec. 12

West Virginia	
Huntington	Dec. 1
Beckley	Dec. 2
Bluefield	Dec. 3
Moundsville	Dec. 1

Wisconsin	
Milwaukee	Dec. 1

Alabama	
Birmingham	Dec. 8

Arkansas	
Hope	Dec. 10
Little Rock	Dec. 11
Jonesboro	Dec. 12
Rogers	Dec. 15

Canada	
St. Thomas, Ontario	Dec. 8
Guelph, Ontario	Dec. 9

Colorado	
Grand Junction	Dec. 1
Manzanola	Dec. 3
Denver	Dec. 4
Wray	Dec. 8

Texas	
Ft. Worth	Dec. 1
Sherman	Dec. 2
Dallas	Dec. 3
Tyler	Dec. 4
Houston	Dec. 5
McAllen	Dec. 8
San Antonio	Dec. 9
Temple	Dec. 10
Brownwood	Dec. 11
Abilene	Dec. 12
Plainview	Dec. 15
Amarillo	Dec. 16
Wichita Falls	Dec. 17

Washington	
Walla Walla	Oct. 27
Yakima	Oct. 28
Tacoma	Oct. 29
Aberdeen	Oct. 30
Woodland	Oct. 31
Sedro Woolley	Nov. 3
Seattle	Nov. 4
Wenatchee	Nov. 5
Spokane	Nov. 6

Wyoming	
Cheyenne	Dec. 5

District of Columbia	
Washington	Dec. 11

California	
Fresno	Dec. 1
Modesto	Dec. 2
Marysville	Dec. 4
Napa	Dec. 5
Oakland	Dec. 8
Watsonville	Dec. 9
Santa Barbara	Dec. 10
Los Angeles	Dec. 11
Pasadena	Dec. 12
Long Beach	Dec. 15
Ontario	Dec. 16
Orange	Dec. 17
San Diego	Dec. 18

Flashlights From India

THE rains are heavy and September approaches. Always at this time of year there is much sickness, and this season is running true to form. Our record day for the year was Monday, August 11, when 111 were treated in the dispensary.

Last winter I treated a young man for ulcer of the finger. This ulcer was of a very chronic and stubborn nature, and it took at least two months to get it healed up. A few days ago he came in bringing a sick child. He showed me his finger, and asked me what he should do to get it limbered up. The ulcer had healed, but the finger was stiff. During the course of conversation he said, "I went to Bombay first when my finger was bad. Twenty doctors saw me in a hospital there, and the verdict was that a piece of bone would have to be taken out, and a bit of bone from a goat grafted in; but I decided to leave Bombay and come to my own home place to see what could be done. I came to the Mission Hospital, and was cured."

In these days of political disturbance people are still friendly toward us, and come for aid. We have had more or less disturbance in the town of Damoh.

The biggest flash light to flash in our Damoh Medical Department during the past year is Miss Brown, nurse. She was greatly needed here, and her coming is being appreciated.

DR. GEORGE E. MILLER.
Damoh, C. P., India.

Through War and Banditry

By DR. E. I. OSGOOD



Group of Christians in Chuchow, China

TO MANY who glance at the above picture, there will be found much of interest. They will not say that it is just another picture of "Chinks," for the Chinese hold our respect more than they once did. Neither will they call them "heathen," for any such group picture found in the *WORLD CALL* is expected to be of Christian people.

Look closely and there will be seen two Americans, Mr. and Mrs. C. H. Plopper. Around them can be distinguished schoolboys and girls, a goodly number of women, four soldiers in uniform and a considerable group of men—or, I wonder if we have yet learned to tell which are men and which are women. "They all look alike," someone says.

With the exception of the four soldiers this group has suffered intensely from war, banditry and persecution. The soldiers represent those who have carried on the war and persecution. Only too frequently their comrades have turned from the army to become armed bands of banditry.

In the spring of 1927 communisticly inclined soldiers drove all missionaries out of the lower Yangtse Valley in which the missionaries sent out by the Disciples of Christ have been building churches, schools and hospitals since 1886. The group of Christians in Chuchow, shown in the above photograph, had to stand the onrush of these looting soldiers as best they could. The missionaries remained with them until the Christians begged them to go, risking their own lives to hide them and lead them to a place of safety. With the going of the missionaries they saw ninety per cent of the Chuchow population flee to the hills. They saw the homes of the missionaries and of most of the Chinese residents of Chuchow, including their own, looted of whatever took the soldiers' fancy.

Near the right side of the photograph stands a man with a rather prominent

fur cap on his head. That is Mr. Ko, superintendent of the Chuchow District churches. To Mr. Ko's right is a bare-headed gentleman wearing a foreign style overcoat. He is Mr. Wang, assistant city pastor, teacher of the city night school and city librarian. Long ago the city council asked the church board to find room for the city library in one of the side buildings of the church. They also asked the church to have charge of the city night school for illiterates, the city bearing the cost in both cases. To the extreme right side of the photo stands Mr. Chang, head of our girls' school and just in front of him is another bareheaded gentleman, Mr. Chow, city pastor.

Chinese armies do not carry camp equipment. They take over temples and school buildings for their barracks. They go to the homes of the people and borrow (if) beds, chairs and tables for their use. They make use of the school furniture, frequently using some of it for fuel. These soldiers of 1927 appeared at the gate of our church and girls' school, demanding the privilege of "borrowing" such tables and chairs as they wished. They found the four Christian leaders, mentioned above, on guard at the gates.

"We will gladly loan you the furniture but allow us to mark it so when you are transferred up or down the railroad, it can be returned to the church," they courteously replied.

This was granted, so that every piece which went away from school and church had the mark of the Christian Church upon it. A couple of Christians took it upon themselves to follow the soldiers to locate the company that was "borrowing" the furniture. When news later came in that the company was being transferred to another city, at once Christian men were on hand to reclaim the furniture and save it from the rabble that follows such armies. Time after time this had to be done.

In the end three-fourth's of the church and school furniture was saved. Officers occupied the buildings but the church was allowed the use of one room for Sunday services.

The city school buildings fared very differently. No one thought of watching over the furniture in them. Consequently every bit of furniture disappeared and the rabble seized the opportunity to even tear out the windows and doors and cart away the floors. When the city fathers came to their senses they found no place in which to hold a meeting or to open their autumn schools. Then they discovered that the Christian school and church had fared better. How did it happen?

"We followed the soldiers who took our things," the Christian leaders explained, "Then went after them when the soldiers were transferred."

"None of us dreamed of doing anything to save our schools," the city men said; "how came you to think of it?"

"It was our Christian home and we would do anything to save that," was the simple reply.

Eventually, when the city council, board of education or chamber of commerce wanted to hold meetings, they were driven to ask Pastor Chow for the privilege of using the rooms housing the library at the church for their meetings. For a year they had no other place in which to conduct business.

The request came that we open our girls' school for both boys and girls. Their buildings had been gutted but they wanted their children to have school privileges. We enlarged the scope of the school and three hundred boys and girls flocked into the buildings prepared for half that number. Under the new National Government regulations have been passed forbidding the forcing of any Chinese scholar to attend religious worship of any kind. These three hundred boys and girls have vol-

untarily, morning by morning, walked across the yard, filled the church, sung Christian hymns and bowed their heads reverently, in prayer. No force was needed.

Since the soldiers vacated the church building Sunday services have been conducted there as formerly. More than that, a group of the Christians have fallen into the habit of quietly gathering there each morning to start the day right. An hour after they leave, the children file in for their worship. Then the educated people of the city begin coming to see the daily papers. In the afternoon the boys gather over the ping-pong tables or about the chess board. Several times a week comes an amateur orchestra for practice. In the evening gather the illiterate workmen and apprentices for their "Thousand Characters," which will eventually open to them the newspapers, the ability to write letters and keep accounts. The church buildings have become the busiest place in the city. The Christian leaders planned and carried out this work without any missionary to help.

But they have grown hungry for the sight of the faces of their missionary leaders. For a long time persecution was so fierce it was thought wise for no missionary to come lest it become worse. But this last winter they went to Nanking and asked if Mr. and Mrs. Plopper might not come to aid them in special Christian services at the Chinese New Year. Would it not incite fresh persecution, at any rate, fresh opposition? The Chinese thought it worth

risking, so the Ploppers went and were allowed to remain five days with little opposition.

As usual in these days, the train was late and the meeting was begun. A few of the Christians waited at the station for the arrival of the missionaries and took them directly to the church. Tears came to the eyes of many as they saw once more missionaries come amongst them. A houseful of waiting people was there, not gathered by posters but by "the grapevine way."

There is one familiar face absent from the photograph. I searched in vain for Mr. Chang, the basket maker on East Street. For eight years at the New Year, he has swept out his shop, brought in benches and invited in his neighbors to hear the gospel. This he did this time as was his custom. Mr. Plopper and the pastors preached to the men there. Mrs. Plopper and the Bible women gathered the women and girls at the church. At the end of five days forty had signed cards, taking their stand to learn of Jesus and follow him. There was no expressed opposition; none at all coming from the people of the city who long ago learned to prize the work of the church for its work in lifting the moral and spiritual standards of the people.

Near the back of the picture on the right of the center is a row of bearded patriarchs. The one with the knitted cap and lean face was once a refugee. Thirty years ago we picked him up and

set him to caring for the herd of cows we had. For sixteen years he was faithful to his task. His children studied in our schools and eventually graduated in nursing. He became able to buy a little store and prospered. He has "eaten bitterness" at the hands of brutal soldiery. The man next to him with mustache and goatee has been a Christian for forty years. He taught the first school we opened. His son was our first medical student and is now a practicing physician. The one with the heavier beard is Wang Yui-ting, long our faithful servant and splendid cook. The church has deemed him worthy to be elected an elder, the first one from among laymen. His aged wife is over there among the group of women. Two of the women in the left rear lost their husbands in these three years of warfare. Both of them were pastors.

The people in this group have gone through looting of their homes; they have been forced to house soldiers; they have been oppressed and persecuted by uncontrolled communism; but they have carried on. Now forty others have joined them to follow Christ. There is a story of forty Christians in a Roman regiment of wrestlers. These were stripped of their clothing and driven out across the ice to die. As they ran they cried: "Forty wrestlers wrestling for Thee, O Christ! Claim for Thee the victory; claim from Thee the Crown." So our churches in Chuchow, Nanking, Nantungchow, Wuhu and Luchowfu can make the same great claim. They have been faithful. They have stood the test.

Jamaica—The Gem of the Caribbean

Verdure-clad Isle, in the midst of the sea,
Sun-kissed and wind-swept, I'm thinking of thee;
Beauties surpassing thy fair brow adorn,
While a mantle of velvet around thee is worn.

Thy green sward is emerald of varying hue,
Thy skies, bright and lustrous of azure blue,
While cloud-mists are wafted so soft and so light,
From hilltop, o'er valley, now darksome, now bright.

Thy Blue Mountain rises in exquisite height,
Its velvet clad mountains a ravishing sight;
Its ridges all clothed in beauteous green,
It raises its head in dignified mien.

Beneath lie the waters of Caribbean blue,
While Long Mountain road cuts its way through;
The waves how they dash, how they bow at thy feet,
Then vanquished and calm to the Reef they retreat.

But what shall we sing of thy valleys and glens,
Thy cascades and rivers, thy gardens and pens?
The bamboo clump bowing its giant-like feather,
Is tossed to and fro in all kinds of weather.

Thy orchids and palms, thy fruit and thy flowers
Run riot with ferns in festooning bowers,

While fireflies blazon a magic display,
And illumine the pasture to semblance of day.

The hurricane blast, the quaking of earth,
New beauties, new wonders have all brought to birth;
And hillside and valley all loudly proclaim
An anthem of glory to God's holy name.

Jamaica, the land of beauties untold,
Thy hills and thy valleys are fairer than gold;
A dream as one views them, then quick passing by,
A kaleidoscope change now greeteth the eye.

The calmness and peace that Nature unfolds
A blessing disguised in her bosom she holds—
No serpent, no reptile, no monster untrained
Are found lurking here, it is safety unfeigned.

Thy hillsides are dotted with chapel and church,
And Christlike the hearts wherever you search;
But ever and aye a heart-ache within,
When we stand face to face with a victim of sin.

Oh! God of the Ages, look down on this Isle,
And grant her forever Thy Life-giving smile;
She has travailed in birth in ages long past
We pray Thee to grant her Thy freedom at last.

—EDITH M. ELSAM.
—Missionary to India and Jamaica.

A Goal Reached in Manatí, Porto Rico

By FLORENCE A. MILLS

THE work of the Mission of Disciples of Christ in Manatí was begun March 2, 1922. March 2, 1930 the fine new church building was dedicated to the service of God and during the week following the various departments were inaugurated by suitable programs and festivities.

For almost two years work was continued in these crowded conditions until in February, 1924, a site was secured in a good location on which it was planned that some day a real church should be built. The plot contained a one-room cement building which gave about three times the room we had before. The total cost of this property was \$4,550 of which \$900 was raised on the field by the pastor.

Each year on March 2, the anniversary of the beginning has been celebrated and always in these celebrations there was the goal ahead—a real church building in Manatí. On March 2, 1929, the pastor was able to bring to the congregation the happy announcement that the foreign department of the United Christian Missionary Society had granted the request of the Porto Rico Mission to give for the erection of the Manatí Church the fund which had come to the board from a bequest made by Mrs. Ellen E. Major of Eureka, Illinois.

The pastor, with the cooperation of the congregation, agreed to raise on the field \$1,000 to supplement the bequest, for the purchase of necessary equipment.

The work of tearing down the old buildings preparatory for the new was begun on June 10, 1929, and during almost the entire year the faithful happy Christians

have watched the walls going up and the building taking shape. The sound of the cement mixer, the saws and hammers have been music to the ears as we came nearer to the achievement of the goal. On Saturday March 1, 1930, a large group of volunteers were working along with the hired workmen putting on the final touches of paint and polish and getting everything clean and ready for the great day—our eighth anniversary celebration and the dedication of the church. The new building is the worship room, a concrete structure 52' x 29' floor space, beautifully furnished with pews made from California redwood by the manual training teacher of the Manatí public schools and his force of high school boys; the windows and pulpit furniture, and baptistry were finished in the same way. The amber glass in the window transoms permits subdued sunlight to enter, giving the whole a mellow appearance conducive to worship and reverence.

At the back of the pulpit this main room joins the original cement building which has been reinforced and rearranged and raised to the second story. On the first floor are the dressing rooms connected by an inclined exit from the baptistry, the public reading room and library, the only one in the town of Manatí, and the primary and kindergarten department room.

In the upper story are the lecture room, to which it is hoped we may bring some things of a popular nature which may serve to uplift the ideals of the people. This room will also serve as meeting place for committees and other smaller group activities. Classroom for intermediate and junior and adult Bible classes are also

here and the office and dormitory of the pastor. The entire building has been finished at a cost for building and equipment a little more than \$12,000, of which something more than \$1,100 has been raised by the local congregation. Those who have seen the new church in Manatí are agreed that it is not surpassed by any Protestant building in the island. Standing near the center of the town of about 7,000 population it is a symbol of power and a challenge to all the people to look up and live in the better ideals which such a building should inspire.

While striving for the goal now reached the church has made commendable progress: The first baptisms occurred on Oct. 7, 1922, and the last on the day of dedication when two were buried with Christ in the waters of the new baptistry. During the eight years 222 have made profession of faith in Christ, 124 have been baptized, 15 received by letter or statement, 23 lost by letter, 21 lost by separation and 1 by death, making the membership on the eighth anniversary 94, of whom 18 are living in other towns of the island or in the United States. It is a joy to know that some of those who took their first steps in the Christian life here are now actively at work in churches elsewhere.

The first communion service was held in Manatí September 19, 1922, when only the two lady missionaries and the pastor were present to observe the feast, there being no other members of the church. With the exception of one Lord's Day when all who were then members of the church were attending the Annual Convention in Corozal, the Lord's Table has been spread every Sunday and has been looked upon as the center and inspirer of all our work.

The total money raised and disbursed by the church in the eight years is \$6,322 and our people have cooperated in the various lines of missionary and charitable work as well as supporting the local expenses, except a part of the pastor's salary which comes from the board. At present the church is paying 50 per cent of the salary.

The first pastor of the church was Manuel F. Vila who served for six months. Juan G. Rivera has been the pastor all the rest of the time except two years while he studied in the States, during which time various brethren helped in the work pending his return. Fanny S. Carlton and Florence A. Mills have been the missionaries in Manatí continuously since the work began.

The week of dedication was followed by another week of special evangelistic services in which twenty-six persons were won for Christ.

The goal of the eight years has been reached. Manatí is looking to the future with faith and courage and determination to make the next years ahead count for greater things.



Congregation gathered in the auditorium of the new church at Manatí, Porto Rico

Impressions of My First Missionary Conference

By MRS. PAUL C. KEPPLE

FOUR days after Mr. Kepple and I arrived in San Luis Potosi, Mexico, we went to Aguascalientes with the other missionaries for the annual missionary conference. It was a big experience for us because in this conference we learned about the work that is being done in Mexico, some of the results of missionary labor, and what it really means to be a missionary. Since we were new on the field we had no voice in the conference but could only sit and absorb and observe.

The most wonderful thing in the conference was the power that was apparent in this group of ardent Christians working together. God's presence was many times manifested in their midst. For example: In the matters of routine where voting was arbitrary the returns were scattered. Sometimes it was necessary to ballot several times before anyone could get a majority vote. But late one evening a vital problem came up. A decision had to be reached at once. Everyone was filled with doubt and perplexity and there was disagreement as to what should be done. With the weight of responsibility heavy upon us and our faculties seeming inadequate for solving the problem we began a discussion of it. Briefly and clearly all the phases of the matter were laid before the group. Then we bowed our heads in prayer—prayer which made us feel that God was in the room, as vitally concerned as we over the solution of the perplexity. With no more discussion the vote was taken. When we saw that the result was unanimous we were convinced that the decision reached was the right one.

Another noticeable feature in the conference was the tie that binds the missionaries together. Whether at work or play there was a great respect for personality and individual opinion. One dared to stand firm against all the rest knowing that his view would be kindly considered and receive justice. There was never any impatience or the slightest sign of dissension.

Miss Florine Cantrell reported: "After two years I have found the work I want to do, the work I feel I was intended to do. Till now I have been stationed at Aguascalientes, being nurse for the girls in the Internado, teaching hygiene in Colegio Morelos, and taking care of whatever cases of illness there were. A short time ago I went on a trip into the country with Amada, a Mexican woman evangelist. Wherever we could get a group of people together we had a little service and then I held a clinic for those who needed medical attention. This satisfied me more than what I have been doing because it gives me an opportunity to do some personal evangelism and to help people who otherwise would have no medical aid."

Miss May Wilson, in charge of Internado Morelos where forty-one girls are given a home, remarked one day: "Folks, we are being prayed for. I try to let my girls in the Internado share the joys and sorrows and responsibilities of the church and mission work. After prayers last night I told them something of the big problem with which we are struggling. The older ones appreciated that we were trying to do what was best for their people and asked questions about it. After our meeting started in here I heard them singing hymns back in their sala. Today I learned that they were having a prayer meeting for the missionaries. And the funny thing is that these are not the praying girls. The ones who are the most devout and most apt to do such a thing have gone home for vacation. Without them the ones who are here felt the responsibility and had to meet the need."

Miss Ruth Leslie, acting director of Colegio Morelos, led a discussion on "Modern Tendencies of Education." After she had presented some of the new methods Mr. Holroyd, director of Colegio Ingles, the mission school in San Luis Potosi, said:

"The Mexican girl who supervises our primary department uses those principles and is teaching them to the teachers of the city. Where did she learn them?"

"In our Colegio Morelos. She graduated in the normal department," Miss Leslie answered.

"You taught her?"

"Yes."

"And that was before you went back to the United States to study in Columbia, wasn't it?"

"Yes."

"Then, where did you learn those things?"

"From books."

Thus we were impressed with the necessity of continually renewing our supply of professional books.

Laurence Granger generously offered: "I have a stereopticon machine and several rolls of films on health and hygiene that any of you can borrow if you wish. I intend to use it for my boys' and men's clubs. Perhaps you could use it in the classes in the schools. We can send it over to San Luis Potosi sometimes, too."

"And we can take it to the penitentiary when we have services there, too," Mr. Huegel added.

TWO of the leading missionaries, Mr. McWilliams, director of the Internado of Colegio Ingles, and Mr. Huegel, director of the evangelistic work spoke of their feeling of personal need of closer touch with God, of deeper religious experience, of something more vital in their lives. I will remember that. If they, in

the midst of their success, are still seeking I, too, must strive for more consecration.

One could not help noticing the valuable lives of the missionary mothers. They have to devote much time to the Martha-things of life to keep their husbands and babies well and happy, but are nevertheless able to help carry on the work of the mission. With her interests divided between her eighteen-year-old daughter in the States and her five-months-old son, Mrs. Huegel is alert to every current and event on the field. Mrs. Granger, having had a year in California to strengthen her babies after the trying days in Porto Rico, is hoping soon to be able to make use of her nurse's training to help the work of the mission. Mrs. Holroyd, with one eye on her four youngsters and the other on the work of the mission, is ever present—not only to do her part but also to be the jolly one to cheer the others on.

AS A RESULT of the various phases of the work and the consecrated lives of the missionaries many worth-while successes could be seen:

Under the leadership of Mr. Huegel many nationals are preaching the gospel in the country and villages of the provinces of San Luis Potosi and Aguascalientes.

In a time of crisis the most outstanding of the nationals hasten to declare their loyalty to the cause. In the midst of this conference one family that feared it might be thought of as belonging to a small unsatisfied group, invited all the missionaries into their beautiful home for a tamale supper to show the world that they are backing the mission and those things for which it stands.

An attractive Mexican girl from Aguascalientes who is soon to complete her course in the Union Seminary in Mexico City is planning to return to the place where her father was stoned to death to minister to the people.

Miss Etta Nunn told us of a man she knew who, having lost his job because of his religion, lived in the hills with his family as best he could. When she saw him she asked how his folk were getting along. He answered happily: "We have something to eat almost every day." When some altruistic person in the United States sent him ten dollars he gave one to the church before returning to the hills to feed his children with the other nine.

To sum it all up, the conference forcibly impressed upon me the fact that the mission in Mexico is working with God and is obtaining marvelous results that really count. Conference opened with a problem so perplexing that it stunned us but when it closed the problem had solved itself in a wonderful way.

R. M. Hopkins in South America



—Hugh J. Williams.

Group gathered in Buenos Aires in honor of Robert M. Hopkins (center) upon the occasion of his recent visit on behalf of the World's Sunday School Association

In Buenos Aires

By Hugh J. Williams

THE visit of Dr. Robert M. Hopkins to Buenos Aires was a great inspiration to all Christian workers and to the Disciple missionaries and national workers in particular. His radiant smile and the helpful messages he brought of religious education's progress in the world at large, made Dr. Hopkins' presence desired in many different sorts of gatherings.

Arriving on a Thursday morning from Montevideo, Uruguay, with Dr. Webster E. Browning, regional secretary of the committee on Cooperation in Latin America, Dr. Hopkins had time to read his mail and look out over the great city of Buenos Aires from the top story of the Railway Building before luncheon. A representative group of Argentine pastors and missionaries met him at the Y. M. C. A. building, at noon time, where plans were discussed for the next World's Sunday School Convention, to be held in Rio de Janeiro in July, 1932. From that meeting he went to the city of La Plata for a meeting in the leading Baptist city of the provincial capital. Friday morning, Hugh J. Williams of the Disciples' staff, took Dr. Hopkins in charge, taking him in the subway for the five-mile trip out to the geographical center of the city, where Dr. Hopkins spoke to 200 boys in a special assembly at Colegio Americano. An hour later he was speaking to the high school and older grammar school students of the American Grammar and High School, where Miss Lora Garrett is high school principal. From there he went to speak at a chapel service in the Instituto Modelo of which Ruth E. Fish is the principal. Normal B. Ward took Dr. Hopkins in tow for a trip out to the "quinta" of the Colegio Americano. They were accompanied by Sayre Paul

Maddock of the Methodist Mission, who is the acting principal of the Colegio Americano during the absence of Fred Aden now on furlough in the States.

Following the ten-mile trip to the "quinta," Mr. Ward led Dr. Hopkins on a large circuit which brought them to the four different preaching centers of the Disciples in Buenos Aires: La Paternal, Colegiales, Saavedra, and Cramer. That night the Disciple missionaries in Buenos Aires had a heartening season of fellowship with Dr. Hopkins in the little home of Mr. and Mrs. Ward and their baby daughter, Dee Yoho Ward. Before, during and after Mrs. Ward's palatable dinner the group talked with Dr. Hopkins about many phases of the Disciples' and interdenominational work in the homeland and around the world.

On Saturday morning Dr. Hopkins and Hugh C. Stuntz, regional secretary of the Latin American Committee on religious education held conferences with various individuals in Buenos Aires. Mr. and Mrs. Robert E. Lemmon arrived from Asuncion with Bobby, Johnny and Martita, so the children were left with the Montgomeries while Mr. and Mrs. Lemmon joined Dr. Hopkins at the Colegio Americano for the monthly birthday supper.

On Sunday night the Disciple workers, missionaries and nationals, had another opportunity for fellowship with Dr. Hopkins at the Cramer Street Church, where Dr. Hopkins spoke through an interpreter to the combined congregations of our four centers. Monday brought more interviews and an informal meeting with friends in the home of Dr. and Mrs. Webster E. Browning. Tuesday there were meetings with the English-speaking pastors, the Argentine pastors, and finally with the Sunday school superintendents and teachers of all the Argentine Sunday schools of the city.

We will always remember Dr. Hopkins' visit as a bright spot in the year's activity, as a time when we were all inspired to greater service among the youth of this region.

In Asuncion

By A. E. Elliott

ROBERT M. HOPKINS has been to Asuncion and gone. I am happy that you people there insisted that he must come to Paraguay. He got here at 8:40 p.m. Tuesday and left at 7:00 a.m. Thursday, so he just had one day and two nights with us but I believe that it was well worth while from every standpoint. The first night we had our own group together just for a family gossip. On Wednesday morning at nine he spoke in the school chapel. He gave the students a splendid address and one of our students, the daughter of Ex-President Gondra, interpreted for him. At ten the United States Minister, Post Wheeler, took us to see the President after we had had fifteen minutes with the Secretary of State. The President of the Republic was very gracious and gave us a fine interview and spoke especially of the appreciation the Paraguayan Government and people have for Colegio Internacional. He said to me, "Be sure to tell Dr. Hopkins that those who are supporting the school need have no fears. Their money is being well spent and the work of the school is highly appreciated." After our visit to the president the Minister of Education, Justice and Church, received us and was very gracious in his praise of the school. I was almost afraid Dr. Hopkins would get an overestimation of our value as a school.

In the early part of the afternoon Dr. Hopkins took pictures and saw the city. Then at five there was a reception and tea for him in our new and beautiful Mary A. Lyons Hall. (Although it is not yet fully furnished and may not be until we can get some more money, it made a very wonderful place to have the reception.) At the tea was an ex-president, the wives of two ex-presidents, the Minister of Public Instruction, the President of the National University, the Director General of Schools, the Mayor of the Capital, the director of the National College, the Minister of the United States and his wife, the American Consul and about seventy others.

Dr. Hopkins made a wonderful address at the reception and I am sure he did a great deal of good, which was worth his trip here for the day. One wonders what the future influence of such an address in Asuncion may be.

Dr. Hopkins had meals in all our dormitories and after the evening meal the American Minister invited us all over to take coffee at the Legation. Coffee lasted until eleven o'clock. This morning at seven o'clock the international train carried Dr. Hopkins from us after a very eventful thirty-six hours.

Forward on the Feet of Filipino Children

By DAISY McLIN HUBER

SOMEONE has well said, "There is nothing in all the world so important as children, nothing so interesting . . . if ever you wish to be of real use in the world, do something for children." If you knew the "laughing children" of the Philippines as we do you would want to do even more than you've ever done for them. What would you do if happy school children climbed your steps, carrying gifts of fragrant blossoms of the *ilang-ilang*? What would you do if a little Filipina girl reached over and said, "My kiss"? What would you do if Juanita in her girlish way peeped around the bamboo tree at you?

Fifty-seven of our choicest young people decided that they would do something worth while for the children during the past vacation and they did. All but twelve of these youthful leaders came to Manila last April for special Daily Vacation Bible School training. High aims they set—"Let's double both the number of schools and children." Ah! that was youth with the forward step.

Three hundred and twelve calls were made in homes to herald the glad news of the opening of the Daily Vacation Bible Schools. In response 1,155 children flocked to the twenty-three schools that were held. Last year the enrollment of fourteen schools totaled 528. Fifteen sessions was the minimum time period this year, the great majority of schools, however, extended over a period of at least fifteen days. There was marked improvement in the quality of work done. The closing programs offered a wonderful opportunity for, as some teachers reported, "The people came in such numbers that it seemed almost as if a town fiesta were being held."

The following letter received while I was on vacation gives one an idea not only of the worth-while effects of a Daily Vacation Bible School upon a community, but an example of the deep love of Filipino children for consecrated teachers. The letter was written by a youthful member of the Singalong Christian Church and a student in the University of the Philippines. (A few minor changes have been made in English.)

1492 Pennsylvania Ave.
Manila, P. I.
May 26, 1930.

Dear Mrs. Huber:

We had a fine Daily Vacation Bible School. I closed the Pennsylvania D. V. B. S., with a program and a party. The children enjoyed it very much. They wanted to remain longer and have some more games, but I sent them home because it was getting late.

The next day some of the children came to me and asked if they would not have classes any more. They were disappointed to hear my answer but they were com-

forted to hear that there will be another school next year. I invited them also to our Sunday school.

I did not make calls in the homes, because I did not have time, but some of the parents came to my home to call, and they related some incidents about their children. They said that their homes were happier than before because their children sing songs in groups—songs they have learned in Daily Vacation Bible School. Sometimes their children invite their other friends to sing. They like very much, "Let the Merry Sunshine In."

In the evening I can really hear their voices singing in chorus. The parents feel glad to see their children singing because every song has a message. They said also that their children do not sing the outside songs which are not good for them. Instead of singing the senseless songs they sing the Bible songs. One of the parents told me that his children dream the songs. They often sing in their sleep.

In Anak ng Bayon the children (almost all of them) are helping their parents so that they are oftentimes absent. They sell fruits or sometimes take care of their baby brothers and sisters. The parents often come and join our classes to hear the songs and lessons taught. They said that the children feel very happy, and they too feel happy. Sometimes they sit at the window to see us play and they join in our laughter. The naughty boys, they said, are becoming better.

We had also a nice program on the last day. The parents came to see it. Then we distributed pictures to all, including the parents.

In Anak ng Bayon, the children are lonely. This is according to the report of the older people there. They said that the neighborhood is very lonely now. There are no children seen around.

All in all, Mrs. Huber, we enjoyed our work. We thank you very much for your help and the inspiration you gave us.

Sincerely yours

ESTER ARNALDO.

Truly the Kingdom goes forward on the feet of little children!

Baby Shanti



Preparing a meal at the boarding school, Mungeli

BABY SHANTI doesn't really belong to the boarding school but she stays there every day while her mother goes out with Miss Fleming and the other Bible women to teach in the zenanas. And she's teaching those big boarding school girls a few things, too. They have to watch her every minute to keep her out of mischief and to see that she doesn't get in the way of the sickle with which Taramani cuts the eggplant for dinner. And, to be sure, Sundermani and Janbai can't have her near their mill while they are grinding the wheat for the *chapatties*. The eggplant would be absolutely tasteless without some "masalas." So while Grace

brings water from the well, Piyari grinds the spices and peppers between the stones made for that purpose, and Pritti with the winnowing pan cleans the rice which is a necessary part of every boarding meal, Manki alone is left to care for Shanti. That she does until the smaller girls come from school to relieve her or until Shanti's mother comes in from work to take her home with her. It's good to have her for a few hours each day, for through actual practice these girls at Mungeli are learning something about the care of children and the duties of motherhood.

VEDA B. HARRAH.

Mungeli, India.

Telling the Story

A Program for Woman's Day

By MRS. R. W. BLOSSER

A TALL cross stands at center, rear, of stage. A Quartette of women sit at the right, some distance from the cross. The Reader sits at left, rear, coming forward as she reads.

Worship Period: Scripture, to be read by a young woman, Romans 10:11-15; Matt. 28:18-20.

Reader: The first Sunday in December has long been known in our brotherhood as Woman's Day. On this day it is the desire of the women of the Missionary Organizations to present to the Church a vision of the world task of Christian people as we see it; a vision of the compelling faith and love that lies behind our interest in the great world-wide missionary program of the Church.

For more than half a century our Christian women have been studying the great mission fields of the world, have been praying for missions and giving to missions. Through our United Christian Missionary Society we are at the present time telling the Story of our Lord Jesus Christ to needy ones across our own beloved America, and carrying it into ten of the great foreign fields of the world. Through prayer, through regular and sacrificial giving we are telling the old, old story to others because His Name is so precious to us.

Quartette rises and sings, "O the Precious Name of Jesus," first verse and chorus.

Immediately at the close of the chorus, one (preferably a man) rises in the rear balcony and sings as a response, "If the Name of the Savior Is Precious to You." He sings first verse and chorus.

Quartette replies by singing, without delay, first verse and chorus of "I Love to Tell the Story."

(Foreign-Born.) As the chorus is being sung, there enters from opposite side of stage a "foreign-born" woman. She wears a large shawl, folded corner-wise, over her head and falling about her shoulders, and long, dark skirt. She takes two or three steps into the room, then stops and listens with deep interest as they complete the chorus.

At once, she responds. Holding out her hands imploringly toward the Quartette with feeling and particular emphasis upon the word "me," she sings "Tell Me the Old, Old Story." First verse.

As she nears the close of the chorus, one from the Quartette crosses to her side, places an arm kindly about her shoulders and holding the open Bible, apparently "tells" her the Story. The other three of the Quartette sing the second verse and chorus of the old song.

As they come to the chorus, the one who has been ministering to the foreign-born woman leads her to a position near, but a little back of, the cross and then rejoins the Quartette. The foreign woman remains

with her open Bible, studying the Story.

(Children.) As the Quartette closes this second chorus, there appears, opposite, a little child dressed in a neglected manner. She takes a position where the foreign woman stood and holding out pleading hands sings: "Tell Me the Stories of Jesus."

(Orphans.) As she closes the first verse, a second child (representing an orphan), enters and standing beside the first child, sings the second verse of this song, "Tell Me the Stories of Jesus." As she nears the close of her song, another from the Quartette crosses to the children. She lays a hand kindly upon the head of one, smoothing her hair; puts a loving arm about the other, then dropping on one knee beside them "tells" them the old, old story (Luke 2:8-18; Matt. 2:1-9), while the remaining three of the Quartette sing the last verse of the old song.

As they reach the chorus, the woman rises and leads the children to a place beside the foreign-born woman, then returns to her own place with the Quartette. The foreign woman shares her Bible and its story with the children.

(Aged.) At the close of the last chorus by the Quartette, there enter two elderly people, a man and a woman. The more feeble, the more effective. They come slowly, one of them leaning heavily upon a cane, sit on a bench or couch at the side, front, of the cross and sing the first verse of "Sing Them Over Again to Me, Wonderful Words of Life." If their voices are weak, the effect will be the more impressive.

At the close of their song, the Quartette responds by singing, very softly, "Savior, Like a Shepherd Lead Us."

Reader: And so, because we love the Story ourselves, because of what it has done for us, we are telling it to the foreign-born in America; to the neglected children in our streets; to the orphan children in our own America; to our beloved aged who need the care of the Church and who love to hear the "Words of Life" to the very close of their journey.

It is not enough that we enjoy the blessings of a comfortable and convenient Church where we may worship, and where our children may be trained in a well-regulated Bible school—no, this is not enough. We must tell others of the better Way of Life. Through study and the preparation of our missionary programs we become familiar with these needs, and seek to make Christ known over the whole wide world.

Quartette rises and sings first verse of "The Whole Wide World for Jesus."

(Our Brothers.) As the song closes there enters from the rear of the auditorium one dressed as a pilgrim (see pictures of Crusader days), a cloak falling from his shoulders, and walking with a tall staff.

He sings as he comes down the aisle, "I'm a Pilgrim," using the first two verses without the chorus. He comes slowly, and when he has reached the steps leading to the stage one from the Quartette meets him and ushers him to a place near the cross and opposite the foreign woman.

(Young People.) While he is finishing his song, the lights (if program is given in the evening) in the auditorium are turned out, leaving the stage softly lighted. There enters from rear of room, marching down a side aisle, a line of young people. The foremost carries a torch (a flash light attached to a staff), and the others each bear a small lighted candle. As they come they sing "Follow the Gleam" ("To Knights in the Days of Old"). They sing the first and last verses and are met at the steps by one from the Quartette who ushers them to positions near the cross, being careful to preserve the balance of the group and avoid crowding.

Reader: Yes, those of us who have seen the Light follow it gladly, knowing it will lead our feet along the Way of Holiness. But there are others who have not as yet caught the first dawning flush of this Light of the World. We have been entrusted with a Message for them. To them we have been commanded to go!

The Reader and the Quartette join the group about the cross, two of the Quartette on one side near the steps, and the other two on the other side. The children sit on the floor before the old people and near front of the cross, and all sing together, "We've a Story to Tell to the Nations."

(The Nations.) From all over the room there should rise and come forward those representing "The Nations," in costumes of China, Japan, India, Latin America, Africa, etc. As they come they are greeted by members of the Quartette who usher them to places within the group about the cross. This "coming" should be timed to the singing of the three verses of the hymn. The hymn, "Coming, Coming, Yes, They Are," might be used effectively here.

Reader: The Nations are coming to Christ. Whenever we go, people will come. We should not ask, how many, or how few, have come, but how far have we gone in telling the Story. The world is waiting for the Good News. We have the Message. We need Messengers. Will you not help us in Telling the Story?

The whole group joins in singing, very softly, the chorus of "I Love to Tell the Story," changing the words, thus:

"We love to tell the story,
'Twill be our theme in glory," etc.

Reader: As the music continues softly the Reader closes with brief prayer, following which the music strengthens while the group, unhurriedly and with dignified order, leaves the stage.

Home Is Where the Heart Is

By WILHELMA S. JAGGARD

IT IS now three months since we reached Bolenge and felt once more that we were among our own home folks. Dear as the home folks are to us, I may as well confess that these who share with us the problems and difficulties, joys and triumphs of work in this particular corner of the vineyard seem most like our own kith and kin. Having been faced with a decision as to whether we should go to Lotumbe rather than Monieka this term, we are both particularly happy in having been sent back to work with the congenial group here. We are, of course, thus deprived of the privilege of getting better acquainted with some other splendid workers at Lotumbe, but we feel that we can do our best work here, too. So we were both relieved, after offering to help in the emergency there, when the conference decided to accept the brave offer of the single girls there, Misses Musgrave and Stober, to carry on until the Clark and Snipes families should return from furlough. The great evangelistic work of the Lotumbe field is no small burden for them to assume, considering the many problems involved, when we are just feeling our way toward developing the indigenous church under native leadership.

When I think back ten years I realize that the medical work here has grown to its present large proportions from a very small clinic in that period. I think the large operations slated for this week are ten and that is not extraordinary. The group demanding diagnosis and treatment for various ailments daily is from 60 to over 100. There are over thirty in-patients, including a number under treatment for leprosy and sleeping-sickness. Fortunately for those who must live in these environs the former is only slightly infectious. A number of cases of alastrim have appeared, but they submitted to quarantine, frightened natives giving notice when one patient tried to escape it, and there have been no new cases for a few weeks.

The mid-year ingathering and institute for the outstation teachers has been replaced this year by a series of small institutes in the various sections of our field. It was the plan to itinerate in each section and visit all of the outstations at this time, but a few itineraries have proved that the dry season is unfavorable for such visits. Traveling is better than at high water, but the people are not to be found in the villages. Perhaps Mr. Hedges and Miss Bateman will not visit all of the villages in the sections they still plan to see. We have a hundred teachers in the outstations now. Three are being called in to take such extra training as they need in the local school to prepare them to enter the Congo Christian Institute.

When Miss Martha Bateman or Mrs. Hedges is away, and now that the latter is suffering from a sprained ankle sus-

tained in making a Sunday trip to visit a village near their camp this week, I fill in in the boys' school. I teach the thirty practice teachers one hour a day and help the native supervisor with some of the twenty classes in the main school. Besides this I am working in all possible moments on another reader for primary classes. My first one has just come from the press and the thrill of it spurs me on. Evenings are spent in the garden or visiting in the village.

The babies take most of my time just now. When Candace is older I hope to have more time for village visiting, as I am eager to see put into practice among native homes some of the simple rules which I follow with my own babies. As Miss Georgia Bateman has left on furlough, I am taking up the baby clinic again and her maternity class as well. These are big opportunities to serve where dividends are large!

We are trying to persuade two young mothers to give up the practice of nursing a baby until they shall later have two at the breast, about two years apart as to age. It is a complicated problem. While there are plenty of suitable foods which can be raised, they prepare them in ways unfit for children or consume fruit before it is ripe. To add to these difficulties, we have that of scarcity of foods. Where it is so easy to raise gardens any time of year, and gather food any day of the year, laziness and theft give excuses for underproduction of food, and money earned on the mission will not always buy food. Stronger yet, perhaps, is the reluctance of our people to "waste money" on mere food. They prefer to invest in clothes, often apparently regardless of actual need. Unfortunately their interest in clothes is largely limited to those which afford display so the children benefit little from it. In ordinary cases we do not object, with milk costing well over twenty cents a quart, to keeping a baby at the breast for over three years.

BEING confined so much to home duties, I have collected articles of furniture suitable for babies and small children, which I demonstrate to the native mothers who come to see me and the babies. Simply by persuading a man to add a number of sticks to the ends and sides of an ordinary native bed, I have a crib or pen which will make a fair substitute for my baby's Kiddie-Koop. A small steamer chair with a hole cut in the cloth seat serves as a toilet chair. It is easily converted, by slipping another piece of cloth back in place, into a comfortable chair for the tot. A fish net with sticks properly placed to stretch it, forms a safe and comfortable hammock bed. There is the ordinary swing, too, but that is not made of native materials, as the others are. They tell me that some parents put up vine swings for their children, but I've never seen one.

In fact it seems to me that they try to raise children like chickens and goats—they give very little care and they live if they can. Yet they love their children, below the point of seeking ways of wisdom or sacrificing for them. It is our task to inspire the love which will reach that point and insure the abundant life for an increasing number of children. That is where the big dividends come in.

WE HAVE had a letter from the boys, who are in the Home in St. Louis, only once since we came to Monieka, but the last mail brought two wonderfully helpful letters from friends who had visited them. They were doing well in school. Bobby's teacher told Mrs. Hurt that he once wrote on the board, "My mother and father and I are all missionaries." Bobby seems to fit into the new surroundings a bit better than Julian, being more buoyantly happy, at least. He likes to tell about Congo but Julian does not talk about it. I risk a guess that he does not like to be "different." We feel that they are in the best place we could have found to leave them in America.

Ordinarily the girls are a constant source of joy and sunshine. Thyra has been sick a few days recently. As I close this (July 21st) she is eating well and playing again, but her father is down with fever. He thinks it is just an attack of malaria which will soon be over. He was away nine days at the beginning of this month, at Yuli, the British mission station, 100 miles away. After a trying vigil and the loss of the patient, he came home in one day by bicycle. Such a trip was followed by a month of fever which puzzled him nearly eight years ago. Hence I take comfort now in knowing that Dr. Barger will be down on the Oregon tomorrow, returning from a visit to Mondombe, and it will not take five days to get a doctor.

Does this bit of news interest you enough that you would like to know more of the progress being made in Congo? I've been wishing that I could send the *Congo Mission News* to a number of friends, but I believe you would like to send in your own subscriptions, if you just know what interesting things it tells. It appears quarterly and the price is 50c per year. The editor's address is:

M. le Pasteur Emory Ross,
C. P. C. Leopoldville, Belgian Congo.

Because of the exchange of currency, it might be well to forward your subscription through the Foreign Department, United Christian Missionary Society, Missions Building, Indianapolis. I'm sure they would be happy to help you get in touch with the general work of Protestant Missions in Congo through this little journal, edited by the able missionary whom we have given up for the sake of the larger work of united effort for the kingdom in this wonderful colony.

Missionary Organizations

Woman's Society

1930-31: *Sharing in His Power.*

Theme Hymn: *Lord, Speak to Me that I May Speak.*

Young Matrons' Society

1930-31: *Sharing Him with the Nations.*

Theme Hymn: *We've a Story to Tell to the Nations.*

Guild

1930-31: *With Him On the Way.*

Theme Hymn: *Where Cross the Crowded Ways of Life.*

Devotional Theme for 1930-31: "Continue Steadfast"—Acts 2:42-47.

Devotional Theme for December: "Christ, the True Conquistadore"—Isaiah 55:4, 5; Isaiah 9:6, 7.

December—Theme for Presentation—"Ambassadors or Pirates"

Sub-theme—"World Peace Through Mutual Understanding."

Aim: *That we may realize the full implications for world peace bound up in the Caribbean situation, and that we may find practical ways of bringing good will through our missionary program and through Christian citizenship.*

STRANGE to relate, a journalist who is not supposedly interested above all in the ongoing of the Kingdom of God in the Caribbean Islands, has set the keynote to the solution of the problem of good will between the United States and the people of the Caribbean Islands.

Waldo Frank in an article in *Scribner's Magazine* in June, 1930—"What Is Hispano-America to Us?" Says "Fortunately, there is a principle behind the problem of relations which makes the task less unwieldy. That principle is the need of establishing a motive—a dynamic motive—whence good relations must ensue. We can ask ourselves the question: What basis is there within our own needs for good relations with America-Hispano? And then Mr. Frank goes on to answer his question—"The basis of such relations must be the sense of kinship, the experience of mutual advantage. There is no 'ought' between peoples; nor for that matter, between persons. Only if people have such experience of each other that it is natural for them to exchange, to cooperate, to collaborate creatively, will they do so. And necessarily, this sole motive for good relations must be the result of a deep mutual knowledge."

Mr. Frank concludes his article with the statement that business will need to knit the Americas into one gigantic complex body and that it is the task of the intelligent people of both the Americas to provide the kind of body it should be and the kinds of men that make it and control it. He says that it will take *ideals* and *values* to instill this body with life but that business cannot do it, nor can the ideals and values do it, unless they become embodied in public action. He might well substitute the phrase, "until they become embodied in public action, dictated by the self-sacrificing brotherly spirit of Jesus Christ, which finds expression in the actions—personal and governmental—of his followers."

It is decidedly a matter of congratulation that Mr. Frank has gotten so much of the spirit of Christ into his theories of governmental policy. We, of the church, should never minimize the drastic power of the preached gospel to furnish the yeast for improved international relationships. This alone would furnish suf-

ficient apologetic for the missionary enterprise of our church.

Porto Rico

Land of sunshine with mark of Spain;
Land of beauty, yet tinged with pain;
Land of children, free and unclad,
Land of hunger, so stark and sad.
Isle of mystery, sweet and still;
Isle of movement with power to will;
Isle of memories, ages old;
Isle of a nation, young yet old.
Pawn of the world in years long past;
Pawn of interests not steadfast;
Pawn of the church with ancient hold;
Pawn of the lust and power of gold.
Winds of the trades thro' whisper'ing palms;
Winds of coolness and healing balms;
Winds of the tropics, wild and free;
Winds from Heaven with cheer for thee.
America, care for your own;
America, give not a stone;
America, the fountainhead,
Give us this day our daily bread.

—WILLIAM S. PENNY.

Topics for Presentation

(Theme thought found in Annual Program Booklet.)

1. a) Article in May, 1930, WORLD CALL—"Behold, the New Caribbean."
b) Editorial, May, 1930, WORLD CALL—"Hello, Little Neighbors."
2. a) Article in May, 1930, WORLD CALL, by Mr. Morton—"Polishing the Diamonds."
b) See picture of students at Union Theological Seminary, December, 1930, WORLD CALL.
3. a) Leaflet—"Christmas Bells in Porto Rico."
b) Christ's Birthday in Jamaica.
4. a) Article, May, 1930, WORLD CALL—"Turning Over the Helm," by Lela Taylor.
b) Article in November, WORLD CALL—"A Goal Reached in Manati," by Miss Florence Mills.

1. The article by Mr. Inman is most challenging and gives us a very good idea of the possibilities in cordial relationships between the Caribbean Islands and the United States for the future good of all of the Americas and the danger if such relationships do not obtain. The editorial is also very excellent in this line of thought.

2. Manly Morton, our representative in the Union Theological Seminary in the island of Porto Rico gives us some idea of the great hopes that we may entertain in the persons of these fine young ministerial students who will be our future leaders in Porto Rico, and these who are already leading our work splendidly.

3. Since the Christmas season is so close, it would be interesting to know how the people of the two islands in which we are mostly interested celebrate Christ's birthday.

4. Miss Lela Taylor is responsible for administering the work of the United Christian Missionary Society in Porto Rico and she has given us an excellent idea of the way in which Porto Rican churches are planning to come to self-support. The article by Miss Mills is well worth attention as it shows how one church "is doing it."

Progress of Relief in Santo Domingo

Christian people of all communions are being asked by a special Committee of the Federal Council of Churches upon which Samuel Guy Inman is serving as chairman, to help in relief for the children of Santo Domingo, so recently devastated by a hurricane. Under date of September 22 Mr. Inman writes: "The number of wounded is almost unimaginable—well over 15,000 I think. The people are still coming to the hospital for first dressings after 11 days. Many are dying of gangrene. Dead bodies are still being found. We will never know how many dead there are. We are feeding an average of 600 babies daily in the old hospital."

Those who wish to express their Christian love and sympathy in a substantial way are asked to send checks to Dwight H. Day, Treasurer, Room 1701, 419 Fourth Ave., New York City.

Programs for December

Circle

(For unmarried young women 18-24)

December Topic: *Understanding Among Nations.*

Worship Theme: *Living for Others.*

Misunderstanding

Into a store on Christmas Eve, there came a workingman.

There was on exhibition a famous painting, so he came cap in hand, and stood before the picture, alone. It was a painting of the Master of Men in the Garden of Gethsemane, on the night before he was tried and put to death because of—a misunderstanding.

As the workingman stood and marveled at the Kindness in the Master's eyes in spite of the pain in his face—there came to him the sound of music. In another corner of the store, a Victrola was playing.

"Hark the herald angels sing,
Glory to the new-born King!"
and the workingman remembered that it was Christmas Eve. "People," said he to himself, "will be at home tomorrow, celebrating the coming of that baby King. They will not be thinking of this garden-night. It is uncomfortable. But, then, it is uncomfortable to think of many things tomorrow. They will be forgetting that the world still lives under the shadow of that same misunderstanding that killed the Carpenter.

"Men still march like ants to fight each other: bodies of children still go into factories to come out flimsy cotton stuffs; we are still calling each other 'those damned kikes,' 'greasers,' 'niggers,' 'chinks.' Little by little, like little children, we are learning that Love is put to death again by these misunderstandings."

—By Fannie Belle Outler.
Publisher Unknown.

In carrying out the theme, "Understanding Among Nations" as provided for in your program yearbook have one of your members give the above reading from memory. If there is available the picture, "Christ in Gethsemane" have the room darkened and throw a soft light on this picture as the poem is recited. During the second stanza very, very soft violin and piano music, preferably in another room, might play, "Hark, the Herald Angels Sing." If such a dramatic setting

(Continued in third column.)

Senior Triangle Club

(For boys and girls, ages 15-17)

December Topic: *God's Greatest Gift.*

Worship Theme: *My Creed.*

Keeping Christmas

CHRISTMAS-TIME is joy-time, home-time, church-time, neighborhood-time, everybody-time. It is a time when we commemorate the birth of Christ, center our thoughts specifically on others and away from ourselves. In your December programs you will have opportunity to meet our friends and guests in the homes of the children and aged. I am wondering if you cannot plan to send a greeting to one of these homes. How about Christmas greeting cards to the aged? Or when you plan as a Triangle or group of young people in the church for that Christmas tree with gifts for each other—why not make it a Christmas tree with little gifts for each other that would be suitable to send to one of our Homes for Children? There are so many things that are needed and would be rather inexpensive for your Triangle Club. Perhaps you can cheer someone in your community by singing Christmas carols or by calling on them or remembering them in a special way.

You are discussing the topic, "How Can We Keep Christmas Every Day?" Every Triangle member is expected to contribute to this discussion. If you have had the right kind of a Merry Christmas, the joy of it must abide and be shared with others. How about beginning with the home? Surely there isn't any better place to try very hard always to show good will in thought and deed. Then you are ready to go on to the school and out to our association with friends.

Then couldn't you let this good will and friendly spirit extend on out to the black, yellow, red and white friends the whole world round? Discuss it and discover ways it can be done. Yours for a kindly Christmas spirit every day of the year.

Are you ready to begin your new year of study in the Senior Triangle Club? Order India materials in November. This is one of the most fascinating of our foreign fields and promises to be a most interesting and challenging study. Include in this order also a request for the new book, *The Star of India*. You will find references in all of your Triangle programs to this book. Then, if you are building a library on India, order *Freedom and India on the March*. These three books together with the story leaflet materials will provide a very helpful list for your study from January to June.

Intermediate Triangle Club

(For boys and girls, ages 12-14)

1929-1930: *Trails of Discovery.*

Are You Ready for the New Year?

HAVE you ordered your *Trails of Discovery in World Friendship in India* for the new year? Every copy of *Trails* "gets better." Order the new material for India at once and experience a happy quarter of study in one of the most interesting of our foreign fields.

Notes for the December Meeting

It was in October, 1888, that the Church Erection Board was first organized, and the next year they made their first loan to the church in Atchison, Kansas. Its purpose was missionary. It was organized to help churches in new fields to build their first meeting houses at a time when, without such aid and encouragement, their construction would be impossible.

When the United Christian Missionary Society was formed in 1920, merging the six national boards, the Board of Church Extension became the Department of Church Erection and carries on the same work, granting loans to churches facing the problem of supplying themselves with buildings equipped for their needs of worship and service.

At the beginning of the work of Church Erection in 1888 the total amount in funds was only \$10,662. Now this fund has grown until it reached, June 30, 1930, \$2,766,943.14. During that time 2,692 churches have received help, and among them some of the strongest churches of our brotherhood.

Every state in the union, except Maine, Vermont, New Hampshire and Nevada, has received loans, and in addition the territories of Alaska and Hawaii and all the provinces of Canada, except Quebec, have been aided.

The Bureau of Architecture, maintained by the Department of Church Erection, helps to design churches and religious education buildings, always conserving money and materials. Churches must be expressive of religious life and service, impressive and inspiring, and thoroughly adaptable to the needs of the congregational life and activity.

(Continued from first column.)

is used it would be well to change the outline of your program so that this would be the last number. In that case a short prayer for better understanding should immediately follow, drawing to a close the Presentation Period. This poem, as well as the one, "And On Earth, Peace," should be given with as much expression and feeling as possible.

Devotional Study for Adults Societies

Theme: "Christ the True Conquistador"—Isaiah 55:4, 5; Isaiah 9:6, 7

AN EVER present religious passion seemed to dominate the life of Christopher Columbus, whose very name indicates the meaning—the bearer of Christ. His journals show that he was consumed with the idea of Christianizing the Indians. The fact that arms and force of all kinds were used to attain this end does not indicate any lack of sincerity in the motive of the conqueror-discoverer, and those who came after him. Four hundred years later, President Coolidge declared with fervor, "The legions which she (the United States) sends forth are armed not with the sword but with the cross." Undoubtedly President Coolidge also was very sincere, but the people of the Caribbean, by bitter experience, feel that those who have come as explorers and business representatives have come with selfish ends to serve. Perhaps for this reason as much as for any, Christianity has made very little advance in these islands since 1492. Is it strange then that the prophecy made in the fifty-fifth chapter of Isaiah, in which we find our lesson for today, has not been fulfilled as yet? "Behold [says the prophet] I have given him for a witness to the peoples, a leader and commander [or *conquistador*] to the peoples. Behold, thou shalt call a nation that thou knowest not; and a nation that knew not thee shall run unto thee, because of Jehovah thy God, and for the Holy One of Israel; for he hath glorified thee."

The nations of the Caribbean area have not "run unto" our Lord, because we, Christians of a Christian nation much more powerful than they, have seemed to them not to be witnessing for him in our government policies and private business relationships. After reading Mr. Inman's book we realize how miserably we as a Christian nation have failed to "glorify the Holy One of Israel."

We of the United States, continues Mr. Inman, should recognize our extraordinary moral responsibilities to the West Indies, fundamentally different from any we might admit for any other part of the world. Our interpretation of the Monroe Doctrine has increasingly meant the depriving of these islands of help from other parts of the world from which they might ordinarily expect it. This is reflected in the fact that even British missionary organizations are showing a tendency to turn over to North American agencies, work that they have sustained for centuries.

All honor to those first *conquistadores* of the spirit who honestly yearned to plant the cross of Jesus Christ in lands that knew him not. Shall we condemn them for later excesses and injustices, when we ourselves, as a Christian nation, find it so hard to judge where end our privileges and where begin their rights? Only in following closely the life and

spirit of the greatest of all *conquistadores*—Jesus Christ—can we and they find real destinies in God's plan.

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end."

A Song of Victory

By Percy Fletcher

America! Ask of thyself—What would'st thou have today

To banish and to soothe the ever-burning fear

Of bitter conflict, full of misery and woe,
Which gnaws and palpitates within the anxious hearts

Of all earth's noble children, What would'st thou have?

A Song!

A Song of Comfort and of Peace! That whispers—"strife shall cease!"

Sung with quiet consolation to the off-spring of the Nation,

Who on hearing it may know, if in the Wisdom's path they go,
Peace her blessing will bestow on their nation and their work!

Let Us Pray

Shall we not pray for a growing consciousness on the part of the United States of obligation for Christian leadership in the affairs between the government of the Caribbean countries and our own.

May we ask for patience to study the facts with regard to conditions in the islands that are contrary to God's will, that we may bear intelligently our part of responsibility for governmental policies in that area.

Shall we not pray for the work of the Committee on Cooperation in Latin America, which is doing so much through the Federal Council of Churches and other agencies, to enlighten Christian people as to their duty and opportunities in Latin America.

Let us pray for Dr. Samuel Guy Inman who is chairman of this committee, that he may have respectful hearing of our own people who gave him to this great inter-denominational work.

Let us pray that God will deeply stir all of those who conscientiously study the work being done in the Caribbean Islands, and the work still challenging Christian churches of North America to be done.

Echoes From Everywhere

"I Must Be Like Him"

Yung-ling Luh (Lou) is the son of Mr. Luh, who was for many years teacher of Chinese to South Gate, Nanking, missionaries. Mr. Luh was a very earnest Christian, and a much loved and respected man.



Yung-ling Luh

A little over a year ago he died of tuberculosis of the throat.

Yung-ling is now in the fifth grade of our Boys' School. His beautiful Chinese penmanship distinguishes him in all class written work, and shows the father's early, careful help at home. Recently I went to visit with his mother, who is not yet a Christian, but is interested. She told me that every night when they go to bed Yung-ling prays aloud. He said to her, "My father always did this, now I must be like him." She said that often in the evenings he reads from his Testament to her and the neighbors and tells them the Bible stories that he has heard at school.

EDNA W. GISH.

Nanking, China.

Mexican Work in Kansas City

The Woman's Council of Christian Churches of Kansas City, Missouri, numbering about 1,500 women, support work among the 8,000 Mexicans in both Kansas City, Missouri and Kansas. There are 4,000 Mexicans in the immediate community about the Mexican Institute building, many of them having lived in the vicinity for ten or fifteen years. In addition to this building, they own a lot on a main boulevard, upon which they hope to erect a building in the near future. The present building is in good repair and Sunday school and

church services are held in it. A clinic is located in the upper part of the building, and during the summer T. C. Perry, who served for some time as a missionary in Porto Rico, conducted a daily vacation Bible school of 108. The women provide a budget of \$7,500 annually for this work, and while not asking for financial help are requesting a joint arrangement with the United Society that will provide assistance in the administration of the work.

"Build Thee More Stately Mansions"

"I hope your thinker will hit on all cylinders toward developing a most worshipful, attractive, efficient building that will be a credit to our brotherhood throughout the city, state and nation. What I mean is a building that the congregation of modest financial strength can model after." So reads a letter from a business man, chairman of a church building committee in a southern city, after consultation with the Bureau of Architecture of our department of church erection.

This desire for a worthy, worshipful, useful building is a normal expression of Christian people. They know the emptiness of display and confusion. Paul said "Let all things be done decently and in order." Good advice to all architects who would serve the church. The timid architect who feels he must carry out everyone's wishes or lose the job is not a real servant of the church. He should lead, not follow. He should have a good reason for all that he advocates in plan and in interior expression. He should know the fundamental laws of acoustics, attention, lighting, unity and climax and be a master in their application to the particular problem.

A. F. WICKES,
Advisory Architect.
Indianapolis, Indiana.

Hidden Answers

1. What is America's annual crime bill?
2. What are educational side-shows?
3. Why are our missionaries in China not discouraged?
4. How many One Day Conventions will be held this year?
5. How many Young People's conferences were held this year? How many in attendance?
6. Who has occupied the same chair for twenty-five years?
7. Where have the Christians in China carried on without missionaries?
8. Who said, "We have something to eat almost every day"?
9. How many attended daily vacation Bible schools in the Philippines?

Indian students receiving religious instruction at Haskell Institute



Religious Instruction at Haskell

In connection with his work in the Kansas Bible College, at Lawrence, S. B. Braden is ministering to the students in Haskell Institute. Those under instruction are all of junior college and commercial department grade and recognized leaders in the life of the Institute, and membership in the classes is restricted to those who aspire to do service among their fellows. Last year Mr. Braden helped to introduce week-day religious instruction at Haskell and the work will be enlarged this year. Thirty-five of the Indian students last year were members of the Christian Church.

Building for Africa's Tomorrow

For two years our Congo Christian Institute at Bolenge has been a reality to a small number of chosen students and a longed-for privilege to many others. Ntange Timoteo and his wife, Lolei, were in the second group until July 19 when they bade their families and friends good-bye at Mondombe and boarded the S. S. Oregon to join some of their friends who had been sending back enthusiastic reports of experiences new to Congo young folk, those of "going away to school."

Ntange leaves a younger brother who was formerly an evangelist. Lolei leaves her old heathen father and mother to whom Bolenge is a foreign land. This old couple stood on the beach with tears streaming down their cheeks as the S. S. Oregon swung slowly around and headed downstream. It is glorious to see such a splendid young couple as Ntange and his wife enter into such training for leadership as the Congo Christian Institute provides. It is such young leaders who will decide the destiny of Africa tomorrow. It is our opportunity to give them adequate Christian training.

TESSIE WILLIAMS.

Mondombe, Africa.

College Students Increase Church Attendance

Miss Maria Dayoan of Sinait, Ilocos Sur, and a seminary student, has taken up her work as assistant dean of the dormitory. Forty-three boarders were admitted; three college girls, four postgraduates at the normal school and thirty-six high school and normal school students. We have been able to arrange the Sunday work in such a manner that the kitchen helpers can be present at the morning services.

The presence of the college students has increased our Sunday school attendance. The school has been reorganized, as have been the Christian Endeavor society and church.

MRS. W. H. FONGER.

Vigan, Philippine Islands.

Junior Missionaries In China

Do you realize that there are very few children among the missionaries in China? Mr. and Mrs. Burch are on furlough with their four daughters, and they are all in college, but in their station at Chuchow, there are none; Dr. and Mrs. Hagman in Nantungchow have adopted two little Chinese girls; in Luchowfu the Goulters have three little girls, the oldest eleven years of age, and the Corprons have one boy, two years old; in Nanking, the Bates have two small children and the Slaters two, while the Shaffers have a young baby; in Wuhu the Haskell's have three. Helen is eleven, Merwin ten and Winston five.

Helen and Merwin Haskell were baptized last summer in the Dragon Pool at Kuling, where Helen had attended the American school, and where many of the missionaries go for vacation. At their request, "Joy to the World" and "I Heard the Voice of Jesus Say," were sung as the rite was administered.

Wuhu, China.

STELLA TREMAINE.



Adopted children of Mr. and Mrs. G. L. Hagman, Nantungchow, China

Colleges in Full Swing

A Missouri College Builds a Stadium

THE State Normal School, the forerunner of the present Southeast Missouri State Teachers' College, was established in 1873 at Cape Girardeau on ground just outside the city limits. The school expanded until now there are seven buildings situated on a campus of terraces, adjacent to an abandoned quarry. When Dr. Joseph A. Serena, who has been president of the college for nine years, was looking around for ground for an athletic field, he saw the possibilities of the abandoned quarry and persuaded his board of regents to buy it. It was not the adaptability of the crater to football purposes that suggested itself at first, but rather the quarry's ideal location.

It was a formidable job to be tackled by a college president with no engineering experience, but President Serena was versatile. Aided by Vernon A. Chapman, superintendent of buildings and grounds for the college, with his crew of twenty Jack-of-all-trades, a work that many considered impossible because of lack of finances was performed. They had only contributions from alumni, students, faculty members and friends of the college, and certain college earnings available for the purpose.

Behind the west end of the stadium is the field house, which was the first unit of the building program to be completed. The first service it rendered was that of sheltering flood refugees from the Mississippi lowlands in 1927. The athletic field, the field house and the new stadium, called the Houck Field Stadium, for Louis Houck, who for almost a half-century was head of the college board, were formally dedicated October 3.

Dr. Serena was a former president of Keuka College, Keuka, New York, and then served for a number of years as president of William Woods College. From that college he was called to the presidency of Southeast Missouri State Teachers' College. Dr. Serena is a director of the Board of Education and has been a hearty supporter from the days of its organization.



President Joseph A. Serena

Faculty Activities at Phillips

Phillips University opened September 9. The opening showed a slight increase over the corresponding period of last year. The Bible College has an increase of ten. In the Bible College there are 53 candidates for degrees.

The improved stadium opens with illumination for night games and new seats for 8,000 people.

For the coming year, Professors Shirley (biology), Lucas (geology), and Griffith (Old Testament), will be in absentia, completing their work for the Ph.D. degree. There are three new members of the faculty for the coming year: Miss Lulu Daniels, dean of women (English), Miss Ethel Derrick (biology), and Lewis Childs (geology).

Secretary H. H. Harmon and S. R. Bradley of the Board of Education were at Phillips September 12 in consultation with the ministers of the district. Also Frank A. Lowe, pastor of the Central Church of Wichita, was a chapel speaker recently.

President McCash began his year's work as usual by dedicating a church. He was the officiating minister at the dedication of the \$35,000 church of Erick, Oklahoma.

Enrollment of Colleges

The twenty-ninth session of Atlantic Christian College opened September 8. The enrollment approaches that of last year, which, considering present economic conditions, is gratifying. Two new teachers are numbered with the faculty, Mrs. Elizabeth Yavorski of Elmira, New York, as head of the voice department, and F. L. Hodges of University of Alabama, as head of the science department. Mrs. A. W. Haskins is dormitory supervisor and hostess.

Culver-Stockton College began the new school year with an enthusiastic student body of 225. This year the college is giving some vocational guidance courses and is seeking to help students find themselves and their life-work. This is accomplished by class work, study and investigation, and by many personal conferences with individual students. Professor True Taylor and President John H. Wood are devoting time and effort to this new venture.

The enrollment of freshmen this year at Eureka College is almost a fifty per cent increase over last year. The total enrollment, 210 students, is a little larger than it was last year, although the economic depression has prevented several former students from returning. Of the present enrollment, 23 are new upperclassmen.

Transylvania College has enrolled her largest freshman class in fifty years, despite the depression and the drouth. There are 140 freshmen enrolled. Also the total enrollment of Transylvania and The College of the Bible shows an increase over previous years for approximately a half-century.

Dr. W. C. MacDougall, principal of Colleges of Churches of Christ in Canada, Toronto, writes Dr. H. O. Pritchard of the Board of Education as follows: "This year we have the most earnest and largest group that we have had. College opened Wednesday, October 1. We are looking for a good year. Also we began the semester with our first group of graduate students, who have returned for further study. The University on its own initiative has begun to recognize our work, not by petition, but rather by the character of work that we seek to perform."

New Educational Program

California Christian College started the new academic year with an enrollment of 275 students. About one hundred of this number came to the college from the summer conferences of young people of California, which represents the very highest type of student. Registration shows a marked gravitation toward upper division courses, with a notable decrease in the number of special students. Thirty-two students comprise the largest senior class, an increase of 30 per cent over last year.



View of new Stadium and Field House, Cape Girardeau, Missouri

The new educational plan of California Christian College, as worked out by President C. F. Cheverton, has already been the means of securing many new students who are anxious to begin their college work under its operation. The plan allows students the privilege of majoring either in a subject or a vocation, and offers a curriculum with all courses grouped around the great issues of life, such as physical health, social behavior, good citizenship, a Christian philosophy of life, forceful expression, appreciation of fine arts and literature and vocational guidance.

New Faculty Members at Cotner College

Since the resignation of J. B. Weldon from the presidency of Cotner College, Professor L. C. Anderson has been serving as acting president. At a meeting in August of the board of trustees Professor Anderson was elected president for the year 1930-31. He accepted the position and began his duties at once. Last school year he served on the Cotner faculty as professor of New Testament literature and interpretation. He is an ordained minister and has held successful pastorates in Indiana, Kentucky and Colorado. In 1913-15 he was principal of the Kentucky Classical and Business College at North Middleton, and in 1927 he served as assistant instructor in the education department of Transylvania College. President Anderson will probably teach two classes in Bible during the year.

H. C. Hobgood, who has spent approximately seventeen years as missionary in Belgian Congo, Africa, has been added to the faculty of Cotner College. Mr. Hobgood holds an A.B. from Transylvania College and an A.M. from the College of Missions. He is one of four members of the committee on the Union Translation of the New Testament in Lomongo and the Lonkundo languages in 1918-20, and was the author of *Lessons in Lonkundo* for language study for missionaries to the Nksundo under the United Christian Missionary Society in Congo Belge. Mr. Hobgood is well qualified for the position to which he has been called and will be a fine addition to Cotner's Department of Religion.

Texas Christian University

The "Horned Frog Band" of Texas Christian University is one of the principal musical organizations of the school. The band has more than fifty members, and is directed by Professor Claude Sammis, head of the violin department of the University. Last spring the West Texas Chamber of Commerce held a competition for amateur bands, and the Horned Frog Band came off with first place award and the loving cup that was offered for the winner. The picture shows Professor Sammis, on behalf of the band, presenting the cup to President E. M. Waits, who is accepting it on behalf of the school.

September 19 marked the opening of the fifty-eighth year of Texas Christian University. E. M. Waits, president of

the University, presided at the convocation and read the Scripture. The invocation was pronounced by Randolph Clark, one of the founders of the institution. Van Zandt Jarvis, chairman of the board, welcomed the students to the school, and E. D. Salkeld, pastor of the First Christian Church of Abilene, Texas, gave the convocation address.

Registrar E. R. Tucker reports the enrollment as 1197, but expects late registrants to raise the figure to 1250.

First Sunday at William Woods College

The fortieth college year of William Woods College was opened in a propitious and happy way at the convocation held in the college chapel on Thursday morning, September 11. The auditorium was filled with young women from about



Professor Sammis presenting loving cup to President Waits

twenty states who were ready and anxious to begin the work of the college year.

"Blue Sunday," the first Sunday at college, is remembered by many students because of its homesickness, but "Blue Sunday" at William Woods was tremendously cheered as the students saw about one hundred automobiles draw up in front of the college in the afternoon, ready for a drive around Fulton, and to Jefferson City, Columbia, Mexico and return. The cars were furnished by the members of the Kiwanis and Rotary clubs. After the drive a buffet luncheon was provided for the students by the young people of the Christian and Presbyterian churches.

Another tradition at William Woods College which helps to give zest to the first Sunday of the college year is the united college service in the morning at the Christian church. The entire student body and the entire faculty staff are always present at the service. Special music and beautiful floral decorations were arranged for it. This Sunday, September 14, was "Youth Sunday" everywhere in the churches of Disciples of Christ.

Graduate Students Encouraged

E. S. Ames, dean of the Disciples Divinity House, University of Chicago, reports that funds have recently been secured from which it will be possible to provide exceptionally able and promising college graduates the finest opportunities for ministerial training. Free tuition

may now be offered to selected students for the ministry not only in the Divinity School but in any of the graduate schools of the University of Chicago. This will be of great benefit to a number of students graduating from our colleges who desire to pursue special courses in sociology, history, literature, psychology or philosophy.

Wayne Leys of Bloomington, Illinois, a student in the Disciples Divinity House for the past three years, was made assistant minister of the University Church, Chicago, and has supplied the pulpit for several months. He specialized in philosophy and received the Ph.D. degree last June. In August he was married to Miss Helen Benson of Bloomington, and they are now settled in their new home. Dr. Leys has already established himself in the affections and esteem of the University Church and gives promise of a very useful and brilliant career in the ministry.

Butler University

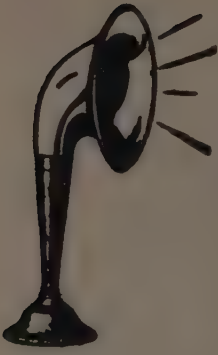
Leland R. Smith, who for five years has been in the public service of Cleveland, Ohio, has been secured as librarian of Butler University. Mr. Smith is a Phi Beta Kappa and holds degrees from Western Reserve and Harvard Universities.

Two books, written by members of Butler University faculty, have appeared from the press during the past month. *Pioneers of Christian Thought*, by Frederick D. Kershner, reviews the history of theology through sketches of the lives and work of the leading religious thinkers of Christian history. *The Theory of Legislation*, by Dr. Elijah Jordan of the department of philosophy, which is one of the most profound works in its field, is attracting favorable attention of the greatest thinkers of the present day.

Vanderbilt Foundation Opens New Year

Twenty-seven students have enrolled for training through Disciples Vanderbilt Foundation at Nashville, Tennessee. Twenty-one of these hold the bachelor degree or more, while the remaining six have completed junior college. The group will probably reach the number of thirty or more during the fall term. These students are drawn from sixteen colleges and universities scattered over eleven different states. From all indications the Foundation is entering its most successful year from the viewpoint of student enrollment and service to young men and women preparing for Christian leadership.

Dean George N. Mayhew has been granted a leave of absence from teaching to complete his Ph.D. dissertation at Chicago University during the year 1930-31. He will continue the promotional work of the Foundation, maintaining an office at Nashville and keeping in contact with the students, colleges and churches. During his absence Dr. Roger T. Nooe, minister of the Vine Street Christian Church, will offer one course in the School of Religion under the Foundation.



Station UCMS Broadcasting

A THRILL of anticipation of the Washington conventions came over us as our first overseas delegate appeared in chapel at headquarters September 25. It was President Yokichi Hirai of the Margaret K. Long-Girls' School,

Tokyo, Japan. While President Hirai understands and can speak English, he preferred to have R. D. McCoy, who has spent twenty-six years in Japan, interpret for him as he gave in Japanese his greetings and appreciation from our churches of the Sunrise Kingdom.

A. E. Elliott and Fred W. Hughes of Asuncion, Paraguay, took turns in going to the hospital for operations. We are glad to report that both had rapid recovery.

Professor Jonas Levias Jewett, who for four years served as principal of the junior high school and head of the mechanical department at Jarvis Christian College, Hawkins, Texas, has become instructor of English and dean of men in the college at Ladonia, Texas. Professor Jewett was educated at Tuskegee Institute and the University of Wisconsin and taught several years at Lincoln High School, Evansville, Indiana.

Our congratulations to Emory Ross, general secretary of the Protestant Council, with headquarters at Leopoldville, Congo Belge, upon the honor which has come to him in his appointment by the King of the Belgians as a member of the Royal Commission for the Protection of the Natives. The commission is composed of three Protestants (the other two being British Baptist missionaries), six Roman Catholic bishops and a half-dozen or so government and commercial people.

The Architectural Division of the Committee on Church Building of the Home Missions Council will hold a conference on church architecture in Cleveland, Ohio, October 8-11. A. F. Wickes of the Bureau of Architecture of our church erection department, is the president of this organization and presides at the first session. At this meeting will be the judging of entries in the third *Christian Herald* Church Building Competition.

The Lantern Slide Department recently released several new sets of slides—"What a New Missionary Saw in China," "Into All the World" and "India a Land of Distresses and Hopes." Of this last named set, W. E. Babb of Girard, Kansas, writes, "I found the lecture on India to be one of the most convincing and compelling in its presentation of its theme than any I have yet seen. It is great!"

Mr. and Mrs. Church H. Smiley are giving up attendance at the Washington conventions, with all that such an experience would mean to them after a term of service in India, in order to return to the land of their adoption in time to attend the India Convention. Mr. and Mrs. Smiley and their two small children will be stationed at Bilaspur, where Mr. Smiley will have charge of the evangelistic work of the district. While in this country Mr. Smiley received his M.A. degree at Chicago University and Mrs. Smiley wrote her thesis entitling her to the same degree from the College of Missions.

Dr. J. H. Blachly of Alhambra, California, has recently presented a set of dental instruments for use in Africa.

Miss Hazel Scott, recorder of the United Society, has not been well for several months and is now at her home in Connersville, Indiana, where it is hoped she will soon be fully restored to health.

An old friend of St. Louis days has appeared in a new dress. We refer to *The Bully Bulletin*, the organ of the Girls' Club of the United Society, which has just been revived. We note that the present staff seems to have quite as much "pep and punch" as the editors of former issues and we wish for the periodical a long and useful life.

October 8 marked the thirty-second anniversary of the death of Dr. Harry M. Biddle who, with E. E. Faris, pioneered the work of our people on the Congo in Africa. Although Dr. Biddle died before the mission was established at Bolenge, his



Barton A. Johnson
New secretary in the promotional department

efforts were not in vain, as the mission now numbers 56 missionaries; 1,037 native workers; 27,862 church members; 425 schools; 4 hospitals and 6 dispensaries.

Of particular interest to the headquarters group was the visit of A. A. Creamer of New Zealand, whose daughter Connie, with Miss Jean Dick, came to this country following the visit to their country of Dr. and Mrs. F. W. Burnham, and who have been in the offices here during the ensuing months. Miss Connie returned home several months ago and Miss Dick will sail for home following the conventions at Washington.

From the East and from the West came the two groups of delegates from Australia and New Zealand, with others from England and Scotland, uniting in a miniature convention in the chapel at headquarters, Thursday, October 9. It was a happy time of fellowship and greeting and will serve as one more tie to bind us to our churches over the sea.

Moving? No, just two truck loads of reports, programs, badges and exhibits and a thousand and one other things necessary for use and distribution at the Washington conventions, being sent by all the national boards in Indianapolis by truck in order to save expense.

To fill the vacancy in the promotion department field force, caused by the election of Barton A. Johnson as secretary in that department, Ernest H. Reed of Wichita, Kansas, has been called for that important piece of work. Mr. Reed is a graduate of Eureka College, with the degrees of A.B. and A.M. Seven years ago Mr. Reed was called as the first pastor of Hillside Church, Wichita, soon after its organization. From a few families at that time the church has grown to a membership of 600 with a \$150,000 building.

President and Mrs. Charles T. Paul who spent their vacation in and around Indianapolis and were frequent callers at headquarters, have returned to Hartford, Connecticut, to take up their work for the coming school year.

Mrs. Josephine M. Stearns, former secretary and vice-president of the United Christian Missionary Society, and now secretary of the National Council of Federated Church Women was a welcome visitor recently. Mrs. Stearns will deliver one of the addresses at the World Convention at Washington.

Mrs. Terry King of the literature section of the United Society reports phenomenal sale of *Trailing the Conquistadores*, by S. Guy Inman, and other books having to do with the study of the Caribbeans, while the advance sale of books on India indicates that the study of that country for the first six months of 1931 will be a popular one for all study groups.

What, Where, When and How

A Guide to the Use of Missionary Materials and Methods

THE November issue of *WORLD CALL* each year is devoted to the work of religious education, which is one of the great commissions of our Lord and Master. His word was "to teach them to observe all things whatsoever I have commanded you."

This Page a Guide

This the United Christian Missionary Society is helping to do through the Religious Education Department. This past year there were thirty field workers and office helpers so located as to enable them to render service to almost every church in the brotherhood.

All three departments in the educational division (the other two being the departments of Missionary Education and of Missionary Organizations) cooperate with the Religious Education Department in the Curriculum Committee. Through this organization, the three departments come together and face common needs, make joint plans and build a unified program for the various age groups of the local church. The Christian Board of Publication cooperates in this committee also.

This page of methods is dedicated for the current month to the educational use of this annual issue of *WORLD CALL* on the organized work of religious education in our brotherhood.

The Local Church Service Association—

A new type of service is being inaugurated in this department whereby the local church may have service through a subscription which helps to care for the expense of getting out educational helps and suggestions for pastors, directors of religious education and superintendents, teachers and counselors in the local church and church schools. It is thought that this will meet the needs of those who cannot attend conferences and who yet are willing to devote time and effort to the improvement of their quality of Christian leadership.

What Is Religious Education?

You will find this answer in a definition approved by the International Council of Religious Education appearing on the inside cover page of this issue of *WORLD CALL*. We suggest the thought contained will provide a very excellent basis for a sermon on the religious educational mission of the local church. An editorial on page four indicates a new book from the pen of Stephen J. Corey which will provide meaty material for this same sermon. Religious education is certainly committed to the motto of the Jerusalem Conference: "We cannot go farther until we go deeper."

Educational Side Shows—

Under the topic "Are Churches Suffering from Educational Side Shows?" (page 8) M. E. Sadler tells in seven dis-

tinct points that the method of Jesus in his life and work is the only sound religious educational method. Certainly these seven points deserve a place in that sermon. Glenn McRae gives us something to meditate upon when he states "that leadership training must not be regarded as something for a part of the church's leaders, while others assume offices without any preparation." No, and he does not except the deacons and the elders, either. Mr. Preacher, Mr. McRae's article deserves some attention in that sermon of yours. (See page 9.)

The Most Important Triangle—

This is said by Prof. E. E. Higdon of Eureka College, to be the home, the school and the church. This article might well form the basis for a discussion in the teachers' meeting of the church school, or in the educational committee of the church. Along with this article should be considered the material on pages sixteen and seventeen, "Meeting the Needs of All Age Groups," in which is given very definite guidance in programs for children, young people and adults in the local church by those who are responsible.

Study Our Young People's Movements—

Your Christian Endeavor Society or the young people's department of your church school, with their leaders, will wish to know the great brotherhood movements of young people. They should use as a basis for this study the article by T. T. Swearingen, superintendent of young people's conferences, "And Still They Come," on page twenty-three, as well as the young people's program outline found on page sixteen.

The Caribbeans—

Those organizations and groups studying the Caribbeans during these fall months will wish to use the poem on Jamaica, "Jamaica—the Gem of the Caribbean," by Mrs. Edith Elsam on page twenty-nine. Since the December meeting is specifically a meeting on the relationship of the world's peace to the situation in the Caribbean, we refer these groups also to the excellent poem by Miss Rose Wright, superintendent of Circles and Triangles in the state of Indiana—"And On Earth—" on page thirteen. See also the blank verse in the first column on page thirty-seven called "Misunderstanding." The material provided on the page giving devotional study for the December meeting, and the program suggestions on page 36 are also related to world peace.

For Your Bulletin Board—

The inside cover page, together with the prize cover page (this will take two *WORLD CALL* numbers, of course); a picture poster on the work of the Religious Education Department using pictures on pages eleven, sixteen and seventeen and the poem on peace and war found on page thirteen which would make a good clipping for the bulletin board.

A Year's Program in Missionary Education—

Do not overlook the article "This Believing Church" in which a program of missionary education for the whole church is outlined. This is very practical and is intended for this present year.

Men Will Enjoy—

Men will be thoroughly interested in the article by Dr. Osgood on page twenty-eight, "Through War and Banditry," and in the beginning of a series of articles by Alexander Paul, "Are Critics of Foreign Missions Justified?" (Page 21.)

Watch for other critical articles to follow on changing aspects of missions.

Mothers Read—

No mother should neglect reading two articles, one "Forward on the Feet of Filipino Children" on page thirty-three, and the article by Mrs. Jaggard on page thirty-five, "Home Is Where the Heart Is," in which we see the heart of a woman who had to leave her two little sons in the Christian Home for children in St. Louis because she loved her Lord and Master, and heard his call back to Africa.

A New Adult Study—

There has just come from the press a book on interesting guests in our homes for the aged which is called "Towed In." This book, the idea for which was conceived by Mrs. Gustine Courson Weaver, who wrote the stories, assisted by Miss Lucy King DeMoss, is one which should be on the reading table of every home in our brotherhood. The stories are true, and touch the heart. Some of the fourteen stories are to be used in a series of studies of the work being done by our brotherhood for its aged homeless people, for the period just preceding the Christmas season. That this may be done easily, Miss Joy Taylor of the Missionary Education Department has written a thirty-two-page booklet containing six program outlines with six brief studies covering each of the homes for the aged. This booklet is free with every copy of the book, which sells for \$1.00. Otherwise, the program booklet called "For All His Benefits" will sell for 25c a copy. It is hoped that these programs will be used for Sunday night services, mid-week prayer meetings, worship periods in the adult department, and in any other group of adults such as reading circles.

Bulletin II—No. 11

Address all inquiries to the Missionary Education Department, Missions Building, Indianapolis, Indiana.

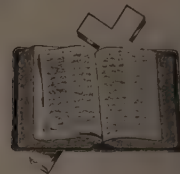
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UNITED CHRISTIAN MISSIONARY SOCIETY,

Missions Building, Indianapolis, Ind.

Adult-Young People's Worship Program for Sunday Schools

NOVEMBER

Theme: What the Church Owes Its Aged Saints Who Are Homeless

Hymn: "Guide Me, O Thou Great Jehovah."

Call to Worship: Oh, give thanks unto Jehovah; for He is good; for His loving-kindness endureth for ever. This is the gate of Jehovah; the righteous shall enter into it. Oh, give thanks unto Jehovah; for His lovingkindness endureth forever.

Lesson Story: Psalm 116:12-17; John 19:26, 27.

Talk: Reasons for Supporting the Christian Homes for the Aged.

The benevolence department of the United Christian Missionary Society serves the churches of our brotherhood by caring for four hundred aged and homeless people in six homes. Among the reasons for the increasing need for Homes for Aged may be listed the following:

American home life is becoming increasingly complex; families are living in smaller quarters; community life is breaking up; older members of families cannot be comfortable in these newer conditions.

The plan for carrying on the work in our homes for aged makes it possible for the old people to maintain their self-respect and independence: one hundred dollar entrance fee for an individual, one hundred-fifty for man and wife; money held in trust by department and interest paid.

Companionship with those of similar age and life experiences.

Responsibility of brotherhood for these aged ones. (For comments on these thoughts see the worship program, "For All His Benefits," prepared for use with the new book on our homes for aged, *Towed In*.)

Prayer Suggestions: That as the service boat goes to the rescue when a worn-out steamer signals for help, so the church may be ready to "tow in" these gallant men and women who are adrift without home or family ties.

Hymn: "Abide With Me."

Psalm 23: Shepherd's Psalm repeated in unison.

Postlude: "The Lord Is My Shepherd."

trusting that God would find a way to help them. However, as the cold and darkness settled they began to lose heart and to be fearful. Doubt naturally came. But so also came help. A belated coasting schooner was driven into shelter a hundred miles south of the little settlement where the missionaries waited. At the dock the captain saw a pile of coal and inquired what it was. "That is the missionaries' coal," he was told. "The ship which was to take it to them had to leave it here." Knowing then that the missionaries at their lonely post were without fuel, the captain of the vessel determined that he would and must take the coal to them even though winter was upon them and shipping was closed down. Loading a dozen tons on the deck of his schooner, he beat his way back to the freezing missionaries who had felt that somehow help would come.

November 9: Thomas

Honest doubt is kindly dealt with. Even as the proof came to Thomas of his Master's divinity so it came to Yi Sang-jai, an aristocratic Korean gentleman. He was a great scholar and kindly man but had fallen into disfavor with his king and was thrown into prison. He carried with him into the prison his beloved books of Confucius and a Bible which he observed was being much read by many people. In his long hours of enforced leisure he read these books and carefully compared Christ with Confucius. Christ, he decided, was a great man and a leader of men, greatest of humankind but only human. As soon as he got out of prison he would give up politics and state affairs and be an apostle of this mighty Master. Released from prison he set to work to put his affairs in order and give himself to his teaching concerning the Master as he interpreted him. But suddenly the police appeared at his home to carry out the King's command that Yi Sang-jai be thrown into prison. No reason was given. They had been sent to carry out the command and did not know with what crime he had been charged. Hurriedly, Yi Sang-

Missionary Illustrations of Uniform Sunday School Lessons

By EDITH EBERLE

November 2: Simon Peter

How Christ gives strength even in the moments when doubt seems to be entering in and when there seems to be no way out of difficulty and no real reason for trusting further is shown in the lives of a missionary family who went to a far northern town in the Arctic Circle to serve the people. The man was a physician who had given up a fine practice to take over this work. With his wife and child he settled in the remains of what had been the missionary

residence, but it would be a poor living arrangement during the long cold and dark winter. The family stoutly insisted that it would do if they had a good supply of coal for the winter. But the last steamer that came before the ice would close in did not bring the coal. When word was wired to New York that the supplies had not come they were told to return to the lower Pacific Coast for the winter. But believing that God had a work for them to do during the winter they stayed,

jai set to work to assemble his pile of books, books of Confucius and his Bible. But the chief officer stopped him with the explanation that this time he was not to be allowed to have any books. He feared in the dull monotony of prison life without books he would grow crazy, but he said, "Perhaps God means for me to pray." The first day of his confinement was a long weary one. The next morning he arose thinking of the Christ, wondering if he was divine. He knew many people believed in the divinity of Christ and he had always been troubled over his decision that Christ was only human. Prowling around the room in his distress he pulled aside the reed mat that covered the floor. There lay "The Gospel According to St. John." Now he could read. That day he read it through. The next day he read it again and prayed that God would open his eyes to the truth. At last he understood Jesus as the divine Savior of the world. Thirty times he read through this one book and more and more completely he understood the divinity of his Master. Then as unexpectedly as had come the order to be sent to prison, came his release. It came to him that it was the hand of God that had so planned his days that he might have his doubt entirely swept away. For twenty-five years he zealously served that Master and all doubts lay at rest.

November 16: The Believing Centurion

Like unto the centurion was a man of India whose faith transcended that of his missionary friends and coworkers and who learned to happily deal with those of other races and what is sometimes more difficult still to work with those of lower caste than his own. Vetha Nayagam was a lawyer and a Christian. One day he came to his missionary friend with the information that he desired to preach. But the missionary called his attention to the fact that he had no funds with which to pay him any salary and that the usual preacher's salary was three or four times less than what the lawyer was making. But the Oriental was determined and gladly the missionary commissioned him to preach. At once persecution began. He had not returned to his home before it was burned, so quickly had the news spread. But the family fixed a makeshift shelter and the missionary found them strong in their faith with no thought of giving up the work to which they had committed themselves. The missionary says they prayed and he prayed, first asking that God would give Vetha Nayagam another house, as he had decided to serve him. Then the man prayed and his prayer was not for self and possessions but that he might "have the hearts of the people" for the kingdom. Then his wife prayed, asking that the enemies who burned the house might be forgiven. In that

one year this faithful preacher, with his consecrated wife, brought three hundred and sixty people into the church. In every village his work bore fruits. And his faith, endurance and consecration were a constant source of amazement to his missionary friend. Then there came to the missionary an old, old man from a distant and humble village asking that a preacher be sent to them as they wanted to be Christians. For a long time there was no one to go and no funds and then came the brother of the lawyer-preacher also wanting to preach, willing to work without pay, only for the privilege of working. To the distant village he was sent to work among people of a more lowly position than his own. The work grew. The people were loyal and sincere. They wanted a church. At last the building was provided and in the midst of the happiness of dedication, the preacher was poisoned and died. In his sorrow Vetha Nayagam told the missionary all about the evil plot against his brother. And the missionary remembering all that Vetha Nayagam had given up and endured urged him to give up his preaching and go back to his profession, but there came the reply of faith that transcends all things, "Today my brother is a martyr to Jesus Christ; and if God should give me the privilege of dying such a death as he died I should praise his name forever."

November 23: The Rich Young Ruler

Following Christ often means giving up so much by people of other races whose living conditions, social customs and family relationships are so different from those of the Christian lands. It also means the breaking away oftentimes from all family and community life in understanding and association. The call and the test came to Amos Wrubu of the Kru tribe of Liberia. For a long time he was both a help and hindrance to the Christian work. He helped in that he was always present at the services, an interested listener and always ready to render any service asked of him. But his hindrance lay in the fact that in spite of his interest he would not break away from the old life and give up the practice of polygamy. Because of his influence he thus kept many other men from taking the same step. Finally came the day when after an earnest conversation with the missionary he decided that he would break away from the old customs. He would have only one wife. "When will you do it, Wrubu?" urged the missionary. "I fit to do it now," came the solemn answer and at once he did it. So he broke from the old life. Himself, his wife, and all his children were baptized. He lived a blameless Christian life, influential in his tribe, loved by all, never a suspicion of a tarnish on his name. But naturally being of such influential position he has suffered for his faith.

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November 30: Zacchaeus and the Publican

From the story of Zacchaeus comes the thought of the life that has come in contact with Jesus and known his saving power and then turns to better conditions among others. In Shanghai *The Commercial Press*, a daily which is under Chinese ownership and control, gives special attention to the Christian principles which prevail in the organization. It is a Christian paper sound-

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Esperanza and Angeles

By Ruth Leslie



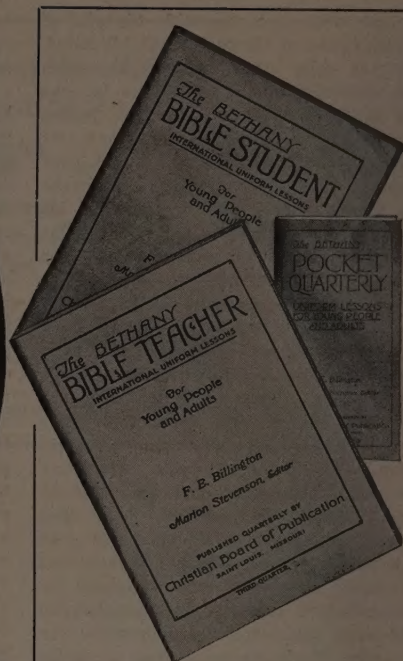
"NEVER let any circumstance conquer you" was the message of Alfonso Herrera of the University of Mexico as he said goodbye to Angeles and Esperanza after their graduation from Colegio Morelos, Aguascalientes, Mexico, at which time he spoke on "The Educational Problem." The commencement held that morning was a fitting close to all the festivities held in honor of these two bright and promising young women who have grown up in our Home in Aguascalientes and will now take definite responsibilities in the educational program of Colegio Morelos.

Completing their five years of high school and normal course, they finished the requirements for graduation as teachers in the primary school by writing a short thesis, doing two days of practice teaching under observation, and taking the professional examination.

The latter consists of one and one-half hours of questioning in public by a committee of teachers. After all this "grilling" it was a relief to them to see that their graduation was important enough for Rafael Quevedo, Governor of the State of Aguascalientes, to preside and present the diplomas after the degree had been conferred.

The occasion was a very solemn one and the music, decorations of the school auditorium, and the spirit of the audience itself helped to make it the dignified gathering the faculty and students so desired. The baccalaureate service on Sunday, was also one long to be remembered by those present. After the sermon the two graduates sang "I Will Be True," and one felt that it was really a consecration of these two to the ideals which they have learned during their years in Colegio Morelos.

Looking back over the several years that they have been in Colegio Morelos



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Receipts for Three Months Ending September 30, 1930

United Christian Missionary Society
From Churches and Individuals

	General Fund	Increase	Special Funds	Increase
Churches	\$26,083.89	\$2,054.17*	\$1,637.25	\$ 551.90*
Sunday Schools	9,927.66	992.28*	63.00	117.00*
Christian Endeavor Societies	856.56	54.12		
Missionary Organizations	70,217.93	4,677.17*	87.70	703.09*
Individuals	4,438.22	1,170.18*	1,098.20	10,588.30*
	\$111,524.26	\$8,839.68*	\$2,886.15	\$11,960.29*

From Miscellaneous Sources

	General Fund	Increase	Special Funds	Increase
Requests	\$ 5,802.98	\$2,786.82	\$ 39.50	\$ 36.35*
Interest (U. C. M. S.)	17,384.11	130.26*	1,062.50	1,062.50
Interest (Old Societies)	4,690.99	2,269.45		
Receipts (Old Societies)	2,856.41	2,856.41	4,482.08	6,667.92*
Home Missions Institutions	9,328.84	2,297.25		
Benevolent Institutions	15,135.23	2,833.85*	1,321.54	791.85
Annuities			6,343.16	9,524.72*
WORLD CALL Subscription and Advertising	\$299.72	973.98*		
King's Builders	523.87	66.73*		
Literature	10,566.81	2,418.34*		
Miscellaneous	12,601.80	790.65	2,697.81	1,684.68
	\$87,190.76	\$4,577.42	\$15,946.59	\$12,689.96*

Board of Education

Churches	\$ 4,527.73	\$1,966.45*
Endowment Crusades	34.90	90.97*
	\$4,562.63	\$2,057.42*

Decrease

The Missionary Register

Missionaries Arriving on Furlough

Mr. and Mrs. Roger T. Clarke, Africa; New York, October 5.
 Mr. and Mrs. R. B. Lemmon, South America; New York, October 9.
 Miss Edna Lick, Mexico; July.
 Dr. Elizabeth Lutz, India; New York, September 29.
 Dr. Victor C. Rambo, India; New York, October 9.
 Mr. and Mrs. Harry C. Saum, India; New York, September 21.
 Mr. and Mrs. S. S. McWilliams, Mexico; October.

Missionaries Returning to Fields

Mr. and Mrs. C. H. Smiley, India; New York, October 11; Steamship Samaria, Cunard Line.
 Mr. and Mrs. David L. Watts, Africa; New York, October 24, Steamship Pennland, Red Star Line.
 Mr. and Mrs. S. S. McWilliams, South America; New York, December 20, M. S. Sud Africano, Linea Sud Americana.

Married


Ella Marie Huff and Paul C. Kepple, August 24, 1930. Present address, San Luis Potosi, Mexico.

and the Home in Aguascalientes, one marvels at the development possible in two characters. Since childhood they have been inseparable friends and sometimes their friendship made other children suffer for their tongues were "sharp." But little by little they have learned their lessons and this year has been one of very satisfying growth. Esperanza's last battle with herself was over a geography examination in which a fit of bad humor earned for her a zero in spite of all she could do to patch it up later on. The presence of that zero on her report card that otherwise contained excellent grades was

a real thorn in the flesh borne with bravery.

Esperanza and Angeles (Hope and Angels)—what symbolic names for these two girls. They are not "angels" yet but their intelligence, their strength of character, their Christian ideals, their loving hearts will make them a valuable element in the primary school of Colegio Morelos and a sane, Christian influence among the young people of the town. They will go out from the sheltered, regulated life of the Home or boarding school of Colegio Morelos, but we have no fear but that they will represent Christ wherever they go.


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The Last Page

IN EDITING material for WORLD CALL the first thing that goes into the waste-paper basket is that copy which says a perfectly obvious thing in a perfectly obvious way. We hope that policy has been perfectly obvious to our readers these many days. The next thing that goes in is the contribution from Simon Hanks of Mark Twain fame:

The Lord knows all things, great and small,

With doubts he's never vexed;
Oh, yes, the good Lord knows it all—
But Simon Hanks comes next!

The rest of the copy we test largely by the touchstone that "originality consists in thinking for ourselves, not in thinking differently from other people."

Then we stand off and look at ourselves. And that's the moral of these heart-breaking confessions; its the most illuminating pastime in the world.

Watch Yourself Go By

By Strickland W. Gillilan

Just stand aside and watch yourself go by;
Think of yourself as "he" instead of "I."
Watch closely, as in other men you note
The bag-kneed trousers and the seedy coat;
Pick flaws, find fault, forget the man is you,
And strive to make your estimate ring true.
Confront yourself and look you in the eye—
Just stand aside and watch yourself go by.

Interpret all your motives just as though
You looked on one whose aims you did not know.
Let undisguised contempt surge through you when
You see you shirk, O commonest of men!
Despise your cowardice; condemn what'er
You note of falseness in you anywhere.
Defend not one defect that shames your eye—
Just stand aside and watch yourself go by.

And then—with eyes unveiled to what you loathe—
To sins that with sweet charity you'd clothe—
Back to your self-walled tenement you'll go
With tolerance for all who dwell below.
The faults of others then will dwarf and shrink,
Love's chain grow stronger by one mighty link—
When you, with "he" as substitute for "I,"
Have stood aside and watched yourself go by.

Who loses money, loses much;
Who loses friends, loses more;
Who loses hope, loses all.

—Spanish proverb.

"Spirit," murmured the medium, "are you there? If so, rap once. If not, twice."

—London Daily Express.

Dr. John Hutton, editor of the *British Weekly*, spent part of the past summer in America and is still talking in his paper about our "rather warm weather." He says, "We were sweltering in the heat one day, a day in which nature herself seemed inert and prostrate. I used those very words, inert and prostrate. 'That is quite true,' said the man beside me, and looking hard at me with an innocence which was quite complete, he continued, 'Do you know that in hot weather like this there is a sort of gentleman's understanding that when a coyote is pursuing a jack-rabbit they shall both walk?'"

Everyone is playing miniature golf— young and old, rich and poor, those who know the game and those who only know about it. Someone reports that on a course the other night two women were playing who quite evidently were vicarious golfers. "This is the first time I've ever even had a caddy in my hand," one remarked to the other. Incidentally, we hear the new dictionary is to contain tiny little swear words for miniature golfers.

Remarks Worth Repeating

"Skepticism, even in persons of culture and education, cannot hold out permanently against any profound conviction."

—Hauptman.

In the course of his address before the British Medical Association, which met recently at Winnipeg, Canada, Dr. Robert Hutchison quoted the following poem, which he attributed to "The Southern Planters, U.S.A.," in support of the health practices of Methuselah:

Methuselah ate what he found on his plate
And never, as people do now,
Did he note the amount of the caloric count—

He ate it because it was chow.
He wasn't disturbed, as at dinner he sat,
Destroying a roast or a pie,
To think it was lacking in granular fat
Or a couple of vitamins shy.
He carefully chewed every species of food
Untroubled by worries or fears
Lest his health might be hurt by some fancy dessert,
And he lived over nine hundred years!

Stumblingblock or Stepping-Stone

By R. L. Sharpe

Isn't it strange
That princes and kings,
And clowns that caper
In sawdust rings,
And common people
Like you and me
Are builders for eternity?

Each is given a bag of tools,
A shapeless mass,
A book of rules,
And each must make—
Ere life is flown—
A stumblingblock
Or a stepping-stone.

Two American Negro soldiers were discussing musical instruments:

"Yas," said one, "I'se gwine to get me a eucaliptis."

"A what?" queried the other.

"A eucaliptis—dat's a musical instrument."

"Go 'long wit' ya! You cain't kid me; dat's one ob de books ob de Bible, I know."

A certain Missouri editor refuses to publish obituary notices of people who, while living, failed to subscribe to his newspaper, and gives this pointed reason: "People who do not take the home town paper are dead anyway, and their passing away has no news value."—*Michigan Christian Advocate*.

George on the Job

Traveler: "Did you find a roll containing \$50 under my pillow?"

Pullman Porter: "Yes, suh; thank you, suh."—*Washington Dirge*.

Overheard in the literature booth of a state convention: "I'd like a copy of *Silken Pantaloon*." "Oh, you mean *Trousers of Taffeta*."

Growing

By Mary Dickerson Bangham

"Mother, do you still grow?"

I let the measuring rod
Slip closer to my child's head—
Three foot two—
"Do I still grow?"
Do I still—grow!

This afternoon I suffered
From unkind words
But smiled.
Last year I would have been
Quite proud
Of making sharp retort.

Last week I set aside
My own desires
For others.
Last year I would have cried
"I'll have my way
Let others yield to me."

Last month I found some beauty
In a soul once scorned.
And told it to another.

Do I still grow?
Yes, child,
But oh! so slowly!